A

PLEA

FOR

FREE-GRACE

AGAINST

FREE-WILL:

WHEREIN

Matters about Grace and Providence are plainly and fully cleared, and contrary Opinions demonstrated to be against Scripture, the Judgment of the Primitive Church, and the Doctrine of the *Church of England.*

By *J. Gailhard*, Gent.

For I know this, that after my departing shall grievous Wolves enter in amongst you, not sparing the flock. Also of your own Selves shall men arise, speaking perverse things to draw away disciples after them Acts 20. 29, 30.

By the grace of God I am what I am . . . Yet not I but the grace of God which was with me. 1 Cor. 15. 10.

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THE PREFACE.

THE Church of God, is in Scripture, under the name of his Love, compared to (a) the Lilie among Thorns, which not only make her uneasie, but also do often strike deep wounds into her sides: The two head Thorns which from the beginning pricks her sometimes to the very bowels, and will do so to the worlds end, are Tiranny, whence ariseth Persecutions, and Heresie, the cause of great Disorders and Confusion, this is the worst of the two, for tho' the other destroyeth several of the members, yet it purges the dross, and makes the blood of Martyrs the Seed of the Church: But this reacheth the very vitals, lays her in a languishing and fainting condition. Tiranny, is a foraign Enemy, for tho sometimes persecutions were raised by some that had been members, yet they were fallen off, and had declared open war against it: But Heresie reckoned among the works of the flesh is a Domestick Enemy, living within her pales, yet so unnatural a child to the Mother, as to divide, rent, and tear her.

(a) Cant. 2. 2.

(b) Gal. 5, 20.

The Holy Ghost forewarned us, that such things should happen, to the end we should not be surprized when they do: Our Blessed Saviour fore-told his Disciples that there shall arise false Christs, and false Prophets; and to make the Prophecy the more to be taken notice of, he addeth in the next verse, (c) behold I have told you before. After him St. Paul shews a necessity for it, and gives the reason, for (d) there must be also heresies among you, that they which are approved may be made manifest among you. And elsewhere he saith not of himself, but (e) the spirit speaketh expresly, that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils. St. John gives the like warning how (f) many false prophets are gone out into the world. There be false Prophets that are to come in among the

(c) Matth. 24. 24, 25.

(d) 1 Cor. 11. 19.

(e) 1 Tim. 4. 1

(f) 1 Joh. 4. 1.

(g) Matth 7. 15. *flock* in Sheeps cloathing (g) *to do the more miſchief*, but inwardly they are ravening Wolves: *Wherefore 'tis a truth beyond all diſpute, that Men teaching falſe Doctrines are to ariſe out of the boſom of the Church, for as Chriſt's love is compared to the* Lilly, *ſo are the* Daughters *compared to* Thorns.

It would be tedious and ſuperfluous to name thoſe Plants which our heavenly Father having not planted, have been, or ought to be rooted out, and thoſe Tares which the enemy the Devil hath ſowed in the Field; only out of the vaſt number of thoſe that have been notorious, we ſhall mention two Hereſiarcks, *Authors of abominable Doctrines, one againſt the Perſon of our Lord and Saviour Jeſus Chriſt, the other againſt his Grace. The firſt,* Arrius *who afterwards was followed by* Photinus, *and others, and of late years by* Socinus, *denied and oppoſed the Deity of Chriſt, and in number prevailed to aſtoniſhment, for though that peſtilent Hereſie had, in the days of* Conſtantine the Great, *been condemned at the firſt* Nicene *Council, yet afterwards being maintained and upheld by ſome Emperors, in ſome other Councils, as* Sirmienſe *and* Seleucenſe, *eſpecially in that numerous meeting of Biſhops at* Rimini, *that abominable Hereſie was approved of and confirmed. The other infamous and notorious* Hereſiarch *which oppoſed the Grace of Chriſt to ſet up Nature and Free-will, was* Pelagius, *who afterwards was followed by the* Semipelagians, Papiſts, *and of late by* Arminians; *and now unhappily at this time, the Church is troubled and peſter'd with both* Arminianiſm *and* Socinianiſm, *and to explode this laſt, the true way is to begin with the firſt, which alſo once was here, and is ſtill a Shooing-horn to draw on Popery.*

Yet herein we ought to admire at, and adore the moſt wiſe Providence of G[illegible] who thereby not only tryed his Church, but alſo out of thoſe Hereſies brought forth this great Good, that ſeveral truths which before were not ſo well, nor ſo publickly known, and in the dark, have been brought to a greater and a more univerſal light; for ever God raiſed ſome eminent Inſtruments to maintain the Truth. Thus Athanaſius *was raiſed againſt* Arianiſm, *and endued with ſuch courage, and other neceſſary qualifications, that tho' Error ſeemed to triumph in number of Men, yet he ſtood faſt for the Truth; hence it was ſaid of him,* Athanaſius *againſt the whole World, and the whole World againſt* Athanaſius. *If there had never been a* Pelagius, *or ſome ſuch a Man, very likely we would never have had thoſe excellent Writings of* Auſtin, *which ſo well enlarged upon, and cleared Matters of Grace; ſo that after St.* Paul *the great Apoſtle for free Grace, no Man hath upon thoſe points written better than* Auſtin. *Thus, thoſe Rocks which once others made Shipwrack upon, are to us become Buoys and Warnings.*

It

It hath been, and ſtill is God's Method, from time to time, to exerciſe the Faith of his Church, upon ſeveral and different Matters, by means of heterodox and unſound Men; ſo that though Truth in it ſelf be always Truth, yet ſome may well be called Truths of the Times, becauſe ſometimes they were not at all ſpoken for or againſt, and at one time they were oppoſed more than at another, eſpecially at that very time when old Errors were revived, or new ones invented; for afterwards, new things being brought upon the Stage, old queſtions did wear off, and People minded new ones, yet with this good effect, That after all oppoſitions, Truth appeared the more glorious, like the Sun after it hath diſperſed the Clouds that ſtood between it and our aſpect.

Thus after the Roman *blaſt had for a long time almoſt withered the face of the Church, and the Froſts and Snows of the* Alpes *almoſt ſtarved it in appearance, yet when once more the light of the Goſpel began to ſhine, the World was made ſenſible how all fires of Perſecution could not conſume the Truths of God, nor all the Waters of Affliction drown them; that Church which ſeemed to have been buried under the violence and cruelties of* Antichriſt, *and wholly overlaid with all his Errors in Doctrine, with Superſtition and Idolatry in Worſhip, yet when God's time for* (a) Reformation *was come, though that light of the Truth appear'd but dim in a little corner of* Germany, *and upon occaſion only of* Indulgences *at firſt, how ſuddenly upon new inquiries and new diſcoveries, notwithſtanding the rage and craftineſs of thoſe that held it in unrighteouſneſs, did it ſpread abroad almoſt all* Europe *over? So that the Lilly, though amongſt Thorns, by the dew from Heaven, the heat of the Sun of righteouſneſs, and the fatneſs of the Soil watered with the Blood of ſo many thouſands of Martys, became extraordinary fruitful;* Germany, Bohemia, Hungary, Sweden, Denmark, Poland, England, Scotland, Ireland, *the* Low Countries, France, Swiſſerland, *generally, and for the moſt part, and ſome Perſons in* Italy, *received it.*

(a) Heb. 9. 10.

But ſince, whileſt the Proteſtant Reformed Churches, (though in ſome of their Members lying under Perſecution from Worldly Powers) were undiſturbed amongſt themſelves, and agreed upon theſe Points, the Enemy again ſowed Tares, which out of Flanders *ſpread into* Holland, *whence, not juſt preſently, but ſoon after, that Poyſon crept over hither, where it was oppoſed and condemned, as contrary to the profeſſed Doctrine of the Church as by the Grace of God, I ſhall clearly make it appear.*

Though, upon theſe Matters, ſeveral Books have been written in Defence of Truth, yet 'tis long ſince, ſo that many of them are almoſt out of Print, and thoſe that remain do not fall into every one's hands, wherefore it will

not

not be amiss sometimes, and upon occasion, for some to publish their thoughts, to assert and vindicate Matters of God's Grace and Providence, in opposition to what Adversaries do write or say against it, in their Discourses, and in the Pulpits, and upon that same account I now do bring in my Evidence.

That which chiefly engages me upon this present Design, is to hear, upon all occasions, these unsound Doctrines ring out of the Pulpits, which for the most part they have been in possession of for several years, they having taken effectual care to keep those that are for the Truth from going up to such publick Places; so that they would create a belief in People, that what they teach is the Doctrine of the Gospel received by the Church, and by those means infuse into common capacities, those evil Principles which do puff up Men with the Opinion of their Natural Strength, which must needs produce dangerous practises. We teach, how God from Eternity hath freely Decreed our Salvation, in the fulness of time Christ purchas'd it, and in time 'tis promised and offered us in the Word, and thereby we are called to come in to Christ upon his own terms; Sacraments do seal it, the Holy Ghost applieth it, Faith receives it, and Holiness, with other good Works, do bear Witness to it. In few Words, out of the whole corrupt lump of Mankind, God hath freely chosen some to be Objects of his Mercy, and hath elected them to eternal life through Faith in Christ our Lord, which Faith, and other necessary means to come to Glory, in execution of his Decree, he doth in time give us, till at last, through these means of Grace, we are brought into eternal life, and all this meerly out of his Mercy, and only through his free Grace; the rest of Mankind he leaves in their Natural corruption, at last to have his Justice executed upon them. We attribute our whole Salvation to God's free Grace, and they to Natural Strength and Free-will; which is clearly made out.

But a further reason to engage me upon this Design, is the great affinity between Socinians and Arminians, for in some things they border so near one upon the other, and in others are so united, that specially they agreeing with Papists in most of those Points wherein they differ from us, I am afraid of the production of some new Monstrous Opinion, now when Socinians increase, come fast upon us, and even in Print, without any check, grow bolder every day: God knows what the effect of such an Union may prove, and how pernicious to the Souls of many, as some of them formerly turned Papists, so now others may happen to become rank Socinians. Once Arminianism had very near brought in Popery, and now 'tis a-pace ushering in Socinianism; these are great Judgments, though most Men seem not to be sensible thereat, which at last may happen to deprive us of the light of the Gospel; all this danger and evil, if it doth befal us, we do, and shall owe to Arminianism.

Here

Here we have a large Field to bring in the Evidence and Authority of ſeveral of the Ancient Fathers of the Church, engaged in the Defence of the ſame Cauſe with us, which have ſpoken clearly, fully, and to the purpoſe; but becauſe the Rule, I mean the Word of God, is ſo clear, I think it were needleſs to borrow the Authority of Man, which we may believe no farther than it agrees with Scripture, after God hath declared his Holy Will and Mind; neither are there ſuch difficulties, as do need the interpretation of moſt, or many Ancient Doctors: Beſides, it would be tedious for common capacities, which I deſire to make theſe Matters intelligible to, as much as I can, and the ſubject will admit, to run over ſeveral paſſages of the Fathers, for 'tis not material, chiefly, for a kind of Readers, to know what Auſtin, Hilary, Proſper, Falgentius, Hierom, *and ſo many others, with* Bertram, Bernard, *&c. have written upon the matter, as what the Word of God ſaith about it; wherefore for Proofs, we ſhall ſtick chiefly* to the Law and to the Teſtimony.

The Church, like the Ship in the (a) *Goſpel, is toſſed up and down with Winds and Waves, expoſed to Rocks, Sands, and many other Dangers; in ſuch a caſe what's to be done? In Storm time, like the Diſciples, we muſt go to the Lord* Jeſus *with Cries and Prayers awake him, and ſay,* Lord ſave us, we periſh; *for our Comfort we muſt not go far, he is in the Ship, and though he be aſleep, and to make us call the louder ſeems to be ſo, for* (b) he that keepeth Iſrael doth neither ſlumber nor ſleep, *yet in good time he will awake, ariſe and rebuke the Winds and the Sea, and there ſhall be a great Calm; may the Lord do ſo in his due time. Yet ſometime ſome* Jonah, *who is the cauſe of the Tempeſt, muſt be caſt over-board; ſome are by Chriſt* (c) ſpued out of his Mouth, *and* (d) delivered unto Satan, that they may learn not to blaſpheme. *This is the end of many a diſturber of the Peace of the Church, which we are ſure cannot miſcarry, but ſhall at laſt come to a good Harbor, for though ſometimes the Body be under Water, as long as its Head is above it, there is no danger of being drowned.*

(a) Matth. 8. 24, 25, 26.

(b) Pſal. 121. 4.

(c) Rev. 3. 16.

(d) 1 Tim. 1. 20.

TO

TO THE
READER.

THE following Sheets I once intended to Dedicate to my Lord *Carteret*, thereby to shew my singular esteem for his Piety, Virtue, and Merits: But God By a late untimely Death, and much to be lamented, having taken him to himself, That design vanish't and my measures were broken, and so I now leave only these few words of my respect for his Memory.

ERRATA.

PAg. 1. last line but one, *before* and *what* r. *wait for* : p. 15. in the Margin, r. *Deut.* 28 : p. 18. in the Marg. r. *Psal.* 135 : p. 19. l. 1. r. *bow* : p. 25. l. 24. after *which* r. *Sence* : p. 33. l. 7. r. *that all* : p. 50. in the Margin r. *Isaiah* 12.40 : p. 60. l. 5. before *question* add *to* : p. 104. l. 14. r. *Elijah* : p. 120. l. 7. before *look't* add *God* : p. 128. l. 37. for *naturally* r. *wholly* : p. 125. in the Margin, for *John* r. *Joshua* : p. 142. l. 29. after *but* add *be is* : p. 170. in the Margin, for *John* r. *Jonah* : p. 217. l. 22. r. 1615 : p. 222. last l. for *mistake* r. *mislike* : p. 231. for *beg* r. *buy* ; besides few mistakes in the Marginal Quotations.

CHAP.

CHAP. I.

A Plea for Free-Grace againſt Free-Will.

SO much, and by ſeveral hands, hath already been ſaid upon the points I now go about to handle, that I muſt not pretend to bring many new lights to the matter: Only what I propoſe to my ſelf is as much as I can, and the nature of the thing will give me leave, to make it clear to a common Capacity, that ordinary people may not, as often they are, be eaſily impoſed upon by thoſe who diſguiſe and defame the Truth, whither out of Ignorance or Malice or both, let God and their Conſcience be their Judge: all they could, they have done upon wrong ſuggeſtions, to influence a prejudice not only againſt the things but the very names, ſo that ſome are come to that length as to ſlight and leave off reading a Book if they ſee the word *Predeſtination* in it, as if they were frighted with the name, or there was ſome dangerous Poiſon under it: but after this rate, ſuch muſt alſo leave off reading ſome places of Scripture, wherein the word to Predeſtinate is ſeveral times contained: I know how to write Truth upon the Mind, and the Heart is the proper work of God's own Spirit, ſpecially thoſe Truths that are contrary and croſs to Man's natural Pride and Inclination: Only I deſire the Reader to remove all prejudices ſo, quietly and patiently to peruſe thoſe few ſheets, and what God will do for him in the diſcovery of theſe truths

which the Adversaries thereof have done what they could to confine and hide in Corners, and if thereby he meets with satisfaction and advantage in the discoveries of it, let him thankfully give God the Glory.

But this is certain, how those errours which tend to destroy Grace, and set up a strength in Nature, began some years ago to be so propagated by a sort of Men who designed to meet with, and be reconciled to the Church of *Rome*, that they went about (and too far prevailed in't) to corrupt the very Springs of Learning, with keeping out of the *Universities* those that were for free Grace against free Will, and bringing in only those whom they thought fit for their purpose; wherefore 'tis no wonder if so many Streams derived from thence, have been infected with that Corruption infused into and influenced upon them, and if the Disease is become Epidemical amongst that party, wherein to profess such Opinions, was a great qualification for Places and Preferments: But every sound and Orthodox Christian must own, that in matter of Salvation, we cannot attribute too much to free Grace, nor too little to Nature and to our own Strength, which is the true State of the Dispute.

CHAP. II.

Who Arminius *was, and what are his Opinions.*

BUT before we proceed, it will be necessary for a better Information of the Reader, to give some account of the Author and of his Opinions. *Arminius* or *James Van Harmin* a *Dutchman*, from whom they are called *Arminians*, though they take the name of *Remonstrants*, was not properly the Author, but Reviver of old Errors, with some kind of alteration. 'Tis commonly known in *Holland* whence we

we have this account of his Person, how at first (let it be spoken without any design to reflect) he was a Tapster or Chamberlain in a Publick-house, from whence by the care of some Guests, who were pleased with his Wit, he was sent to School, and there maintained out of the publick Treasury of *Amsterdam*; where he afterwards was admitted to be a Preacher: whence after the Death of Learned *Junius*, he was called to *Leyden*, to be Divinity Professor in his place, but upon condition that before his admittance, he should have a Conference with *Gomarus*, &c. and in that Conference he should by an open Declaration of his Opinion, clear himself of all suspicion of unsoundness in Doctrine, and that he should promise, if he had any singular Opinions, he would not discover them to the disturbance of the Churches: Which Conference was accordingly held before the *Curators* of the University and the Deputies of the Synod, in which *Arminius* most expresly denyed and condemned the Opinions of *Pelagius*, about Grace, Free-Will, Original Sin, Perfection in this Life, and Predestination; adding that he approved all that *Austin* and other Fathers had written against *Pelagius*, promising also to read nothing different from the received Doctrine: hereupon he was admitted Professor, and for some time taught the Doctrine of the Reformed Churches in the points of Christ's Satisfaction, Justification by Faith, Perseverance in Faith, Certainty of Salvation, and such other matters as afterwards he denyed; this breach of his promises was so notorious, and he went so far on, that to remedy this evil, the calling a Synod was thought necessary, which he by means of Friends and Credit which was considerable amongst great Men, as *Barneveld* who afterwards lost his Head, *Utengobard*, of *Grotius*, &c. he did stop it as much as he could, knowing he there should be called to answer for himself: But seeing, how for all his oppositions, a Synod was like to be, he fell Sick for Grief, as generally believed, and died *October* 19. 1609. He was so full of Envy against the reputation of the first Reformers, that one of his chief designs ever was, how to discredit their Persons and Labours, which spirit of his in a high degree is transmitted to his Sectators. For certainly no *Papist* can or doth express a greater Contempt, Hatred and Ma-

lice againſt the Bleſſed Memory of thoſe Eminent inſtruments of Reformation, than moſt *Arminians* do.

After his Death, his Party uſed the ſame means to prevent a Synod, nay rather than not to do it, they would have betaken themſelves to their Arms, had they not been prevented by the extraordinary care and diligence of *Maurice* Prince of *Orange*, in Conformity to Orders from the States: Before this, they had ſo ſhuffled things, that with their tricks they hindered it for ſome Years, till the diſeaſe and danger of ruin not only in that Church, but in the State alſo, growing worſe and worſe: And King *James* from hence preſſing ſtrongly the States General for a Convocation of a Synod; at laſt it began in 1618, to be held at *Dort*: Where did meet Divines, not only within the Dominions of *Holland* and the Seven Provinces, but alſo out of *England*, and from moſt if not all other Reformed Churches. 'Tis true the *French* did not ſend in any ſolemn deputation, for they dared not do it without leave of that Popiſh Court, and they choſe rather not to ask than to do it and be denyed; however the ſenſe of that Church was by the French Churches gathered in thoſe Provinces, and then by *Peter Du-Moulin* in his Letters and Book of *Anatomy* of *Arminianiſm* ſufficiently made known to that Synod: and afterwards a *French* (*a*) National Synod approved of, and inſerted amongſt their one reſolutions the Acts of the Synod of *Dort*, where the *Arminian* Errors were unanimouſly condemned. This, the *Arminians* from the beginning thought would be the concluſion of ſuch a Solemn Aſſembly, wherefore like Popes, Papiſts and Hereticks, they were afraid to have things diſcuſſed in a free Council, where the word of God is the only Rule: and therefore they uſed their utmoſt endeavours to ſtop it as long as they could.

(*a*) Held at *Alenzon*, *Octob.* 6. 1620.

As to *Arminius* his Opinions, they are part from *Pelagius* and part from *Papiſts*: Againſt the firſt God raiſed *Auſtin*, who by force of Scripture did beat the Heretick in all his Errors: yet after his Death, (*a*) thoſe of his Sectators that remained, thinking it not fit for them to own things to the height, as *Pelagius* had done, abated ſomething of it, and made alterations, and got the name of *Semipelagians*, whom alſo *Auſtin* and his Followers did write againſt; with the ſame

(*a*) *Fauſtus* and *Caſſianus*.

ſame ſucceſs he before had obtained againſt their Founder. In the Eighth Century *Semipelagians* cauſed a great deal of trouble as we ſee in the Cauſe of *Gottefcalk*, whereof Worthy and Famous Primate *Uſher*, hath given ſo true and ſo good an account. About the Year 1590 *Molina* a Jeſuit renewed the old Errors, but was oppoſed at *Rome* by *Alvarez*, a Dominican Fryar, who followed the Principles of *Thomas Aquinas*, hence to this very day continues the diſpute about theſe matters between *Jeſuits* and *Dominicans*: *Leſſius* another Jeſuit at *Lovain* in the *Spaniſh Netherlands*, became a Second to *Molina*, and under the favour of the Neighbourhood, thoſe Errors paſſed into *Holland*, where *Arminius* entertained them. Let thoſe who have a mind to a fuller account of *Pelagius* his Errors, read what (*a*) one hath written upon that Subject, for I mention it only by the by, and as it leads me to the *Arminians*, who here durſt not appear during King *James*'s Life, but in his Sons Reign under Archbiſhop *Laud*'s Favour and Protection, in they came with a full Sail, and then indeed, but not before, begins our *Arminian* Church, but with this difference from thoſe in *Holland*, that they incline more to *Socinianiſm*, and ours more to Popery, hence it is that at laſt ſome of them as *Barret*, *Montague*, &c. turned Papiſts.

(*b*) *Joh. Gerhardi Voſſii Hiſt. Pelag.*

Now 'tis true, and to be obſerved, how concerning the controverted points we hold the ſame as did the ancient Fathers who did write againſt *Pelagius*: and *Arminians* aſſert ſome of the ſame things, if not all, which *Pelagius* did, ſo that 'tis the ſame Cauſe, and, as by the grace of God we ſhall ſee anon, *Pelagians* did caſt on their Adverſaries, the ſame aſperſions as *Arminians* do upon us: But firſt we muſt ſet down what are their Opinions contained in ſeveral Articles which they themſelves at the *Hague*-Conference, and at the Synod of *Dort*, reduced to five the Chief, though there be more: Here I will in ſubſtance ſet them down; but to help the Reader I muſt firſt write the Orthodox Doctrine in oppoſition to every Article of theirs, as an Antidote and Preſervative againſt the Poyſon. Afterwards I ſhall endeavour out of Scripture to prove it, and ſo confute their Notions, and this as ſhortly as I can, and as far as I am able accommodating things with the capacity of the unlearned Reader, which being done, then by the grace of God I ſhall go on, and as far

far as God will be pleased to enable me, enlarge somewhat in the School way upon every point.

Orthodox I. *First*, We say that from all Eternity, God hath by his unchangeable Decree and Purpose, predestinated unto life, not all Men, nor any undetermined, but a certain select number of particular Men, commonly called the Elect, which number can neither be encreased nor diminished: Others he hath passed by and predestinated to eternal Death.

Arminian I. *They* say, there is no absolute or unrevocable, but only a conditional and mutable Decree of Predestination both to Life and Death, and that not of any particular persons, but indefinitely of all Believers and Unbelievers, and that the number of the Elect and Reprobate is not so certain, but that it may be either increased or lessened.

Orth. II. *We* say that the only moving and efficient cause of Predestination or Election unto Life, is the meer good Pleasure, Love, Free-grace and Mercy of God, not the foresight of faith, perseverance, good works, good will, or any other quality whatsoever in the persons elected: And that though sin be the only cause of Damnation, yet the sole and primary cause of non-Election or Reprobation, or why God doth not Elect those that Perish, is the meer Free-will and Pleasure of God, not the foresight of any actual sin, unbelief or final impenitency in the person rejected.

Arm. II. *They* say, the foreknowledge of Faith, Perseverance, Good-works, and the right use of Grace received, are the pre-required Conditions, and the efficient causes of Election unto Life, not God's free-grace and mercy only without respect to these as to a cause, and that the original and moving cause of reprobation, that is of the Decree not of its Execution, is only the foresight of sin, unbelief or final impenitency in the persons rejected, not the meer free-will and pleasure of God.

We

We say that the Elect do always obey, when the time appointed for their Conversion is come, neither do or can they finally or totally resist the inward powerful and effectual call or working of God's spirit in their Hearts in the very act of their Conversion, neither is it in their own power to Convert or not Convert themselves, at that very time when they are converted. *Orth.* III.

They say it is in the will and power of men, either finally or totally to resist the inward call, the effectual working of God's Spirit in their Hearts in the very act of Conversion, so that they may at that very instant and all times else, either withstand or embrace their Conversion as they please. *Arm.* III.

We say that true justifing, saving faith, is proper and peculiar to the Elect alone, who after they are once truly regenerated and by faith ingrafted in Christ, do always and constantly persevere unto the end, though they sometimes fall through infirmity into grievous sins, yet they never fall totally or finally from the habits, seeds and state of Grace. *Orth.* IV.

They say that true justifying Faith is neither a true special fruit of Election, nor yet proper to the Elect alone, that 'tis often found in Reprobates: And that the very Elect by falling into sin, may and often do fall totally and finally from the very habit, seeds, and state of Grace. *Arm.* IV.

We say that Christ's death is of sufficient intrinsecal merit in it self, though not in God's intention or his holy Spirit's application, to redeem and save all mankind, wherefore he died really and effectually for none but the Elect, for whom alone he actually and effectually hath obtained remission of sins and everlasting life. *Orth.* V.

They say Jesus Christ died effectually alike for all men whatsoever, whether Elect or Reprobates: without any special intent to save the Elect alone, or any particular persons more *Arm.* V.

more than others: With a general purpose to save all men alike, upon condition of their believing and applying of his death, which dependeth principally upon every man's own actual will and powers, not of Christ's actual application of it to them by his Spirit.

Orth. VI. To this one thing more I shall add against one of their Opinions: *We* say there is not any such Free-will, any such universal and sufficient Grace communicated unto all men, whereby they may Repent, believe and be Saved, if they will themselves.

Arm. VI. *They* say there is an universal sufficient Grace derived upon all men since the fall of *Adam*, by vertue of which they may all Repent, Believe and be Saved, if they will themselves.

These and several other things of that kind, as namely, the important point of Justification, which they so highly have corrupted, of Providence and others, which by the grace of God in due time we shall have occasion to speak of, are the matters we do differ about: yet to what we already said of their adhering to *Pelagians*, *Massilienses* and *Semipelagians*, we may add how some of them own *Socinus*'s and *Worstius* his Blasphemies against the Trinity of the Divine Persons, the simplicity of divine Nature it self, &c. as King *James* charges them with it; and well so he might, for after *Arminius*'s Death, they were so desirous to be headed by *Worstius*, that they used all their endeavours to have had him to succeed the other in his place of Professor of Divinity at *Leyden*: Hence it is that they openly declared they had nothing against *Worstius*, nor had found any thing in his Writings contrary to Truth and Piety, and that it would be most profitable for Church and Commonwealth, if his calling should go on: This account we have in the Preface of the Acts of the Synod of *Dort*. And it is well known how King *James* opposed effectually that man's promotion to that place, and whose Book *De Deo & Attributis* was here burnt by the hand of the Hangman, according to King *James*'s special Order, and by advice of the Archbishop of *Canterbury*.

But

But because it is not enough to affirm things without proofs, therefore now before I proceed, I must bring in evidence for the Articles I set down: Scripture, which in this is Judge and Rule, affordeth us a great cloud of Witnesses: And to begin with our first Article clearly proved out of that excellent place of *a* St. *Paul*, which hereafter I shall have occasion to make use of, but for the present omit to prove first the Eternity of God's Decree out of another Text of the same Apostle. God *who* (*b*) *hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* This Text is very comprehensive, here is the Decree under the name of *his own purpose*, out of which are excluded any thing of our own, *not according to our works*, but attributed only to his Free-grace *according to his own purpose and grace*: The *eternity* of this Decree is thus expressed, *before the world began*, this Decree of Election is the ground of our Salvation, *God who hath saved us*, the next effect is our Vocation, *and called us with an holy*, that is an effectual *calling*. We want not other places of God's word to prove the Eternity of his Decree, but afterwards we shall have occasion to make use of them, for often one and the same Text doth prove several things.

(*a*) Ephes. 1. 4. &c.

(*b*) 2 Tim. 1. 9.

As for the *Immutability* of God's Decree of Predestination, we have clear and undeniable proofs. (*c*) *David* saith, *The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.* As positive as this is, when he saith in another place: (*d*) *My mercy will I keep for him for evermore, and my covenant shall stand fast with him.* And a little below, *nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth.* Here we see how the Counsel of the Lord, and the thoughts of his heart which are his Decree shall stand, that is, are unchangeable, so are his mercies, his loving-kindness, his faithfulness, which the Decree of Election is grounded upon; as to his Covenant, called the thing that is gone out of his mouth, it shall not be broken nor altered, but it shall stand: All this is for its immutability. And the prophet, saith, (*e*) *The Lord of hosts hath sworn,*

(*c*) Psal. 33. 11.

(*d*) Psal. 89. 28, 33, 34.

(*e*) Isai. 14. 24.

Vers. 7. *sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand?* We have not only God's Word but his Oath for his Truth, which must needs convince us of what a high concernment it is, yet as if 'twas not enough, three verses lower 'tis added, *For the Lord of hosts hath purposed, and who shall disanul? and his hand is stretched, and who shall turn it back?* This makes good the immutability of a Decree both of Election and Reprobation, so it doth the final irresistibility of Grace and of the works of his Providence.

St. *Paul* that great Preacher of Free-grace, out of a sense of the great mercy God had shewed him, doth almost every where batter down Works, Free-will, and all pretences of man's strength, to set up the Grace and Power of God, specially in his Epistle to the Romans, but above all in the 9th *chap.* which before we have done, we shall often have occasion to make use of, for it seems to have been written to condemn *Arminianism*: In a place there the Apostle saith, (a) Rom. 9. 11. (a) *For the Children being not yet born, neither having done any good or any evil, that the purpose of God according to Election might stand, not of works, but of him that calleth*: any thing of works and of Faith too, (for they could have no Faith before they were born, or had done any good or any evil) are here excluded, and all attributed *to the purpose of God according to Election*: The same Apostle, saith in another place, that though some have erred concerning the Truth, even those who before were professors of it, such as (b) *Hymenæus* and *Philetus*, yet, *Nevertheless, the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his*: 'tis no prejudice to, neither can it change God's Decree. (b) 2 Tim. 2. 17, 19. And still to make use of the same authority, St. *Paul* saith elsewhere, (c) *Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself*: Not only that purpose in himself, but also the declaration to us of that mystery of his will, are altogether attributed to his good-pleasure, not to any thing without him, or in the Creature, and all this to the end, (d) *That in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus*. Here is Grace, here are riches of Grace, yea, exceeding riches (c) Ephes. 1. 9. (d) Ephes. 2. 7.

of

of Grace and kindness towards us in Christ Jesus, through whom only these graces are conveyed to us, and who is the sole dispenser thereof, and he addeth, (f) *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* Here every word is a sentence against our Adversaries, and after this, 'tis an amazement to me, that amongst those who pretend to be Christians, and to receive the word of God for rule of the Truth, there should be some who go about to set up Free-will, and Man's strength to the prejudice of Grace, and forge Motives and Counsellours for God, besides his own good-will and pleasure.

(f) Ephes. 1. 11.

We say further, there is a certain small select number of those that are predestinated to Glory, this we speak after St. *Paul*, (g) *Even so then at this present time also, there is a remnant according to the election of grace; and if by grace then is it no more of works: otherwise, grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work.* Here the reason is given, why amongst the unbelieving obstinate *Jews*, there was a small remnant which did believe and were saved. The Faith, Grace, and Salvation of this remnant is ascribed to their Election as to the cause, and this Election affirmed to come only of God's grace, and deny'd to have proceeded from any of their works, not by a simple affirmation, but by a double opposition of Works and Grace, as incompatible in point of Election. *Arminians* must not think to blind this with saying, they do not attribute Election to a foresight of Works, but of Faith. 'Tis true their Father *Arminius* doth not openly assert it, this Text being so clear and so positive, however he minced the matter, for he made Election and Justification to depend upon Faith, not as an Instrument applying Christ, but as an Evangelical Work in the Gospel, appointed of God to be a saving quality in it self, as a perfect Obedience should have been under the Law: but his Followers are not so scrupulous as he: But the Apostle denies it to be of Faith as of Works, wholly ascribing it to the Election of Grace.

(g) Rom. 11. 5, 6.

But as to the point of the ſmall number of the Elect, our bleſſed Saviour himſelf decides it, when he ſaith, (a) *Many be called, but few choſen*; and St. *Paul*, to ſhew the ſmall number of thoſe that are elected and ſhall be ſaved, is not ſatisfied to call it a remnant in the place already quoted, but in another of the ſame Epiſtle, he alſo makes uſe of the word remnant, (b) *Though the number of the children of Iſrael be as the Sand of the Sea, a remnant ſhall be ſaved.* Only a remnant, and this after the Prophet *Iſaiah* 10. 20, 21. Who elſewhere calls it (c) *a very ſmall remnant*, which the Apoſtle in the ſame Chapter doth call a Seed, (d) *Except the Lord of Sabbath had left us a ſeed*, which is only as much as ſufficeth to ſow the ground. (e) Theſe are called *the general Aſſembly, and Church of the firſt born, which are written in Heaven*, in the Book of God's Election, which can never be encreaſed nor diminiſhed, and this (f) *for the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt*: Which meaneth that there is a fullneſs of the myſtical body of Chriſt, that is ſo many Members, and that every Member is to come unto a degree of Stature, unto a perfect Man, as a certain number of Martyrs that ſhall be fulfilled, *Rev.* 6. 9, 11. All thoſe and thoſe only (g) *whom God did predeſtinate, them he alſo called*, with an inward and effectual calling, *and whom he called*, all and only *them he alſo juſtified*, all and only *them he alſo glorified*. This is the Golden Chain of our Salvation, and the thing ſo certain and ſo ſure, that though to ſome it be to come, 'tis repreſented as already paſt; and as if they were in actual poſſeſſion of Glory: There ſhall be no more nor leſs; and though to the eye of Man in this there may ſeem to be ſome alteration, ſome falling from the Truth, it is only as to the outward ſhew and profeſſion, not as to the Election. Wherefore St. *John* (h) ſaith, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us.* And this alſo is a ſtrong proof and evidence of the perſeverance, and againſt the final Apoſtacy of Saints, which *Arminians* are ſtiff aſſerters of: And that Election is the ſole cauſe of everlaſting Salvation, it appears, becauſe into the

(a) Matth. 20. 16.

(b) Rom. 9. 27.

(c) Iſai. 1. 9.

(d) Rom. 9. 29.

(e) Heb. 12. 23.

(f) Epheſ. 4. 12, 13.

(g) Rom. 8. 30.

(h) 1 John 2. 19.

the heavenly City (*i*) *none shall enter, but they which are written in the Lamb's Book of Life.* In another place this Book is mentioned, (*k*) *and all that dwell upon the earth shall worship him (the Beast) whose names are not written in the book of the Lamb, slain from the foundation of the world.* This is the Book of God's Decree of Election, all that have names written in it shall enter into new *Jerusalem*, or Heaven; but those whose names are not written therein, and do worship the Beast, (*l*) *shall with the devil, the beast and the false prophet be cast into the lake of fire and brimstone*, that is Hell, *and shall be tormented day and night for ever and ever*, and in that same chap. ver. 12. again amongst the Books that were opened, a particular mention is made *of the Book of Life*, the opening of which Book is mentioned by a (*m*) Prophet, and by an Apostle, speaking of some whose names are written in the Book of Life.

(*i*) Rev. 21. 27.

(*k*) Rev. 13. 8.

(*l*) Rev. 20. 10, 12.

(*m*) Dan. 7. 10, and 12. 1. Philip. 4. 3.

On the other side, we say that as God hath elected some to everlasting Life, so others he hath reprobated, and appointed to eternal Death. The Decree of Predestination is the sentence of both, of Pardon and Absolution for some, and of Condemnation for others. See the proof of this; (*n*) *What if God willing to shew his wrath, and to make his power known to men, endured with much long suffering, the vessels of wrath fitted for destruction?* Such as *Esau*, whom God hated, such as *Pharaoh*, (*o*) *whom God raised for this same purpose, that I might shew my power in thee, and that my name might be declared throughout all the earth.* All the earth is God's, and so are all that dwell therein, and this calls to my mind a common saying we have, my Lord is Lord and Master at home, where, as he pleases, he may order things as they best conduce to his honour and convenience, and if we may argue from the less to the greater, why should we not say, Heaven and Earth are God's, why then should not the Lord dispose of all things therein for his Glory, as it best seems good unto him? Scripture speaks of it, as matter of Fact, I hope no Man may or will question it in the matter of Right. (*p*) *There are certain men crept in unawares, who were before of old ordained to this condemnation, &c.* So that as some are ordained to eternal life, others are to condemnation, this is Scripture phrase, not of our making. We have a third witness

(*n*) Rom. 9. 22.

(*o*) Ver. 13. 17.

(*p*) Jude 4.

(d) 1 Pet. 2. 8. witness for this Truth: *Christ is a stone,* (d) *a stumbling, and a rock of offence, to them which stumble at the word, being disobedient, whereunto also they were appointed:* As some are vessels of honour, appointed to obedience of Faith, so others are vessels of dishonour, appointed to disobedience; and this we do clearly see in the next verse, by the opposition he makes between some men and others: *But ye,* saith he, *are a chosen generation, a Royal Priesthood, an holy Nation, a peculiar people.* The Lord Jesus saith clearly, how at the last day there shall be two sorts of men: To his sheep at the right hand, he will say, *come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world.* Which proveth their Election to Glory from Eternity, as blessed of the Father: In these words I think I read God's Decree of Election of those blessed ones. But Christ will say to those on the left, *depart from me ye cursed into everlasting fire, prepared for the devil and his Angels.* Here is a Kingdom prepared for the blessed of the Father from the foundation of the World; here is an everlasting fire prepared for the Devil and his Angels, so that in that very place we may see Christ opening the Books of Election and Reprobation, of Salvation and Damnation; not only the Names but the Persons of the Elect may be seen on the right-hand, as those of the reprobate may be seen on the left. This everlasting fire is prepared not only for the Devil and his Angels, but also for the Devil and his Children, for so our Saviour calleth some *Jews,* (e) *Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, &c. he is a lyar, and the father of it.* Titus *Elymas* the Sorcerer, is by St. *Paul,* call'd (f) *thou child of the devil, thou enemy of all righteousness:* Such was *Judas* by our Saviour called, (g) *the son of perdition,* who as *Peter* saith, (h) was *gone to his own place:* If there be, as certainly there is, a place for the Devils and wicked Men, prepared from Eternity, there is reason also why from Eternity wicked men should be appointed for that place, upon which account as I said before, they are vessels of wrath fitted for destruction. Now that God is the efficient cause of both Election and Reprobation, 'tis plain out of what the Apostle saith, (i) *God hath not appointed*

Vers. 9.

Matth. 25. 33, 34, &c.

(e) John 8. 44.

(f) Acts 13. 10.

(g) Joh. 17. 12.

(h) Acts 1. 25.

(i) 1 Thes. 5. 9.

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to wrath, but to obtain salvation by our Lord Jesus Christ. Then God doth appoint some Men to Wrath, and some to Salvation. Thus the Reader may see how strong in that way cometh the stream of Scripture, which we do but follow.

Our *second* Article is this: The only moving cause of our Election, is the meer good pleasure, love, free-grace and mercy of God. This truth we also have many proofs of. *I (k) will,* saith God, *be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*: What can Men object against this? By the mouth of his Prophet, he saith, (l) *I will love them freely*. We use to say nothing is more free than Love: Yet amongst Men, some motive or pretence may happen to be assigned, but in relation to God's love to the Creature, no such thing may be pleaded for, even in this world when God prefereth a people or one person before another, there is nothing in that subject to move him to it, as in the case of the Children of *Israel*. *Moses* tells them plainly, first, not for their *number* (m) *the Lord did not set his love upon you, nor chuse you, because you were more in number than any people, for ye were the fewest of all people, but because the Lord loved you, and would keep the oath he had sworn unto your fathers.* Let this stop every Man's mouth, God loves because he will love, let who can go further and fathom that which is infinite: neither were they chosen and loved for their *wisdom*, for (n) *they were a nation void of counsel, neither was there any understanding in them*. Nor for their *righteousness* of heart, or for (o) *their righteousness*, for *they were a stiff-necked people*. Neither was it for any power of theirs, (p) *to do, to say*, not so much as *in their heart, my power, and the might of mine hand hath gotten me this wealth*. And (q) *the nations that were driven out before them, were greater and mightier than they*. So none of the things mentioned, nor any thing else in them, commended them to God. We see how careful was that faithful Servant of God, to beat them out of the conceit of any merits of their own, to move the Lord God to do them good. Hence it is that *Samuel* saith to *Israel*, (r) *the Lord will not forsake his people*, and the reason he gives, is this, *because it hath pleased him to make you his people.*

(k) Exod. 33. 19.

(l) Hos. 14. 4.

(m) Deut. 7. 7, 8.

(n) Deut. 32. 21.

(o) chap. 9. 4, 5, 6.

(p) chap. 8. 17, 18.

(q) chap. 4. 38.

(r) 1 Sam. 12. 22.

Thus

Thus it is with God, upon the account of any mercy he bestoweth upon the Creature of any nature whatsoever, David declareth the same, (i) *for they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.* Thus we read in the Gospel, when the Lord Jesus worked a Cure of any bodily or spiritual Disease, he made it wholly depend upon his will, as in the Miracle upon the Leper, he said, (k) *I will be thou clean*; and in the case of working Faith, (l) *neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* So (m) *the Son quickneth whom he will.* Thus as of our Election, so of our Regeneration and Conversion, there is no other cause but the will of God, for, (n) *of his own will begat he us, with the word of truth.* In few words, the whole work of Salvation is an effect of his free-grace: (o) *When we were dead in sin, he hath quickned us*, the reason he giveth there, is this, *by grace ye are saved*, in both verses, for he repeats it three verses lower, *by grace ye are saved, through faith, and that not of ourselves, it is the gift of God.*

(i) Psal. 44. 3.

(k) Matth. 8. 3.

(l) chap. 11. 27.

(m) Joh. 5. 21.

(n) Jam. 1. 18.

(o) Ephes. 2. 5. and vers. 8.

We further say, there was no foresight or consideration of any work, faith, or merit in us, why God should Elect us? (p) *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood live: yea, I said unto thee when thou wast in thy blood, live.* What sign of Faith or comeliness in that condition was there in us? what ornaments in us there have been since, they are the work of God in us, whether repentance, faith, holiness, or any other grace: For after God said to us, live, he washed and anointed us, clothed and decked us, &c. as may be seen in the following verses. We add that sin is the only cause of damnation, as in St. *Matthews* (q) Gospel, by me quoted already: (r) *Tribulation and anguish upon every soul of man that doth evil.* In another place of Scripture he says positively (s) *the wages of sin is death.* But here by the by this I must take notice of, how though Damnation be the reward for Sin, it doth not follow, that Salvation should be the reward of Faith or good Works, the just reward of Sin is Death, it is its due; but the Apostle doth not

(p) Ezek. 16. 6. vers. 8, 9, 10, 11, 12, 13.

(q) Matth. 25. 42, 43.

(r) Rom. 2. 9.

(s) Rom. 6. 23.

not ſay that Eternal Life is the wages of Faith or Righteouſneſs, as Death is of Sin; (*a*) but *the gift of God is eternal life through Jeſus Chriſt our Lord.* There is a great diſparity between the rules and means of Juſtice, and of Mercy, as hereafter we ſhall have occaſion to ſhew, as alſo why God leaves and Elects one and not the other, as in the caſe of *Eſau* and *Jacob.* (*b*) *I have loved you ſaith the Lord, yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's Brother, yet I loved Jacob, and I hated Eſau,* of which no account but God's pleaſure, for St. *Paul* makes to the ſame purpoſe, uſe of the place in *Rom.* 9. as already quoted.

(*a*) Ver. 23.

(*b*) Malach. 1. 2, 3.

But now we muſt come to the proof of our 3*d.* Article, namely, that the Elect do conſtantly obey God's call when the time is come, when (*c*) *God draweth* they follow, nay, *they run*; *draw me, we will run after thee,* and (*d*) *turn thou us unto thee, and we ſhall be turned*: The Elect obey the call: When St. *Paul* heard the voice from Heaven, he ſaid, (*e*) *Lord what wilt thou have me to do?* This inward call, for St. *Paul*'s was ſuch as well as outward, makes a great change in Man, how willing, how ready to obey, (*f*) he *conſered not with fleſh and blood,* but ſubmitted. So did the Jailour, he ſaid to *Paul* and *Silas,* (*g*) *Sirs, what muſt I do to be ſaved?* The new Converts willing to be directed, ſaid unto *Peter* and other Apoſtles, * *men and brethren what ſhall we do*; though at firſt all know not what to do, ye are prepared to obey, and deſirous to be inſtructed, when the Lord ſaid unto *Paul,* ariſe and go into the City, and it ſhall be told thee what thou muſt do; he complied and went: So *Samuel,* aſſoon as (*h*) *the Lord called Samuel he anſwered, Here I am*: and though he at firſt did not well know the nature of the voice, nor whoſe it was yet he ran to the place whence he thought the voice came, diſpoſed to obey, and when he at laſt was better informed, then he ſaid, *Speak Lord, for thy ſervant heareth*: For though, may be at firſt, God's people do not diſtinctly underſtand the call, yet God never gives over calling till we are come to him, God makes known unto us the myſtery of his will, to this end, ſaith St. *Paul,* (*i*) *That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which*

(*c*) Cant. 1. 4.

(*d*) Lament. 5. 21.

(*e*) Acts 9. 6.

(*f*) Gal. 1. 16.

(*g*) Act. 16, 30.

* Acts 2. 37.

(*h*) 1 Sam. 3. 4, 6, 8, 10.

(*i*) Ephes. 1. 10.

are, in heaven and which are on earth, even in him: But God is never disappointed of his ends, he worketh effectually, and unresistibly, wherefore this is called *the exceeding greatness of his power to us ward who believe, according to the working of his mighty power*: Observe the Emphasis. This dealing of God in and towards Believers, is in one and the same verse called the working of Gods power; yea his Mighty Power, and in the beginning of the verse, not only his Power, but the greatness, and the exceeding greatness of his Power. The effectual preaching of the Gospel to People or Persons, is an effect of their Election, as the Cause is known by the effect; so *a posteriori*, Election is by a powerful preaching of the Gospel. (*k*) *Knowing, beloved, your election of God*, saith St *Paul*; *for our Gospel came not you unto in word only, but also in power, and in the holy Ghost, and in much assurance*, &c. to the Elect ever it comes so, in the due time, and by its coming so, they may judge themselves to be Elect, for he saith also *in much assurance*.

Ver. 19. (*k*) 1 Thes. 1. 4. 5.

We add further, that the Elect neither do nor can finally and totally resist the inward, powerful and effectually calling of God's spirit in the very act of their Conversion: (*l*) *For our God is in the heavens, he hath done whatsoever he pleased*. The same in another place, we have with enlargement, (*m*) *Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places*. No deeper places than Man's Heart, which no humane power can dive into, much less to frame and govern it; but God can and doth, even those hearts that are the most unsearchable and past finding out; the hearts of Kings, full of turnings and windings of humane Policy. (*n*) *Yet the Kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will*, he makes nothing of it, and *the Lord pondereth the hearts*. Now in matter of Conversion, the greatest opposition lies in the heart, but God can remove it as it pleases him: Therefore let it be never so stubborn, it must fall when God will have it, and it can never finally resist Grace: (*o*) *I have sworn by my self*, saith the Lord, *that every knee shall bow, and every tongue*

(*l*) Psal. 115. 3.
(*m*) Psal. 13. 6.
(*n*) Prov. 21. 1. Ver. 2.
(*o*) Isa. 45. 23.

tongue shall swear; yea, and every heart too shall vow and swear. Who can resist the power of God, when he hath a mind effectually to work? (*a*) *I will work, and who shall let it?* What miserable wretches are those that dare assert the Contrary. (*a*) Chap. 43. 13.

Our 4*th*. Article saith, True justifying Faith is peculiar to God's Elect: St. *Paul* indeed calls it (*b*) *the faith of God's elect*, and it must be proper to them, because it is an effect and consequence of Election: (*c*) *Israel hath not obtained that which he seeketh* for, saith *Paul*, what is it? Righteousness and Justification, they were seeking to be justified by the works of the Law, which is not the way. Faith is the only instrument of justification before God, and as true Faith is an infallible effect and consequence of Election, for they that are predestinated, are also called and justified, as appeareth (*d*) by the link of Salvation, so *election hath obtained it*. Justification is only for the Elect, *and the rest were blinded*, saith the Apostle in the same verse: We also in the same Article do affirm, that the true regenerate and believers never fall totally, but persevere in the Faith, we have God's word for it, the blessed and good man, saith *David*, (*e*) *Though he fall, he shall not be utterly cast down*, the reason is in the latter-end of the verse, and a good one two, *for the Lord upholdeth him with his hand*: and in another place speaking of the same sort of men, he saith, (*f*) *The Lord upholdeth all that fall, and raiseth up all those that be bowed down*.

(*b*) Tit. 1. 1. (*c*) Rom. 11. 7. (*d*) Rom. 8. 30. (*e*) Psal. 37. 24. (*f*) Psal. 145. 14.

Our 5*th*. Article is that Christ effectually died not for all, because Scripture speaking of the extent of his death, reduceth it to *many*. Our Saviour saith, (*g*) *The Son of Man came to give his life a ransom for many*, the same word he used when he instituted his holy Supper: (*h*) *For this is my blood of the New Testament which is shed for many*, not for all, *for the remission of sins*: none could know the design of his death, and whom he died for, better than himself: St. *Paul* makes use of the same word when he saith, (*i*) *Christ was once offered to bear the sins of many*; long before his time, a great Prophet had said so, or rather God by his mouth: (*k*) *By his knowledge shall my righteous servant justifie many*, only

(*g*) Matth. 20. 28. (*h*) Chap. 26. 28. (*i*) Heb. 9. 28. (*k*) Isai. 53. 11, 12.

thoſe whom he died for are juſtified, for juſtification is the fruit of his death, and in the following verſe tis joyned to his Death and Satisfaction for ſin, *And he bare the ſin of many.* Who theſe *many* are, Scripture explains it in other places, they are called *his people*; the Angel ſaid to *Joſeph*, (*a*) *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.* In another place they are named *his ſheep*: *I* (*b*) *lay down my life for my ſheep*, ſaith the Lord Jeſus. St. *Paul* calls them his Church, (*c*) *Have a care to feed the Church of God, which he hath purchaſed with his own blood.* So elſewhere he ſaith, (*d*) *Chriſt loved the Church and gave himſelf for it.*

(*a*) Matth. 1. 21

(*b*) 1 John 10. 15.

(*c*) Acts 20. 28.

(*d*) Epheſ. 5. 25.

Our 6*th.* Article ſaith there is not in any one, ſuch free-will, ſuch univerſal ſufficient grace whereby to be ſaved, if they will, let a man never ſo much conſult in his affairs, yet God hath the governing part. (*) For *though a man's heart deviſeth his way: yet the Lord directeth his ſteps.* And although (*e*) *there are many devices in a man's heart: nevertheleſs the council of the Lord that ſhall ſtand.* And if (*) *man's goings are of the Lord*, as certainly they be, *How can a man then underſtand his own way?* How can he be free to chuſe, ſpecially in thoſe things that concern his Spiritual and Eternal wellfare: If we have free-will, How is it (*f*) *that God hath wrought all our works in us?* With free-will we could do it our ſelves, and if in every one there be a ſufficient univerſal grace, how can it be true? That (*g*) *the Paſtors are become brutiſh and have not ſought the Lord, therefore they ſhall not proſper, and all their flocks ſhall be ſcattered*: Wherein is the grace here? and where the ſufficiency? But we muſt come cloſer to the point, (*h*) *No man can come to me except the father which hath ſent me draw him.* Where is here our free-will, and our ſufficient grace? Our Saviour to beat us out of this conceit ſaith, (*i*) *Without me ye can do nothing*; it is not ſaid far from me, for then we being near him, might happen to do ſomething of our own, but without me, we muſt have him, or we can do nothing at all, not ſo much as to think a good thought, which is leaſt of all, for St. *Paul* ſaith, (*k*) *not that we are ſufficient*

(*) Prov. 16. 9.

(*e*) Chap. 19. 21.

(*) Chap. 20. 24.

(*f*) Iſai. 26. 12.

(*g*) Jerm. 10. 21.

(*h*) John 6. 44.

(*i*) Chap 15. 5, 6.

(*k*) 2 Cor. 3. 5.

ſufficient of our ſelves to think any thing as of our ſelves, take notice of the double excluſion given to our ſelves, *but our ſufficiency is of God*, there we muſt look for it, and expect it from. Our Saviour, to make us the more ſenſible how without him we can do nothing, ſtrengthned that ſaying with a ſimilitude very proper in the next verſe, *If a man abide not in me, he is caſt forth as a branch, and is withered*: a branch of a Vine or any other Tree that is broken or cut off from the Tree and Root is thereby deprived of the Sap, and nouriſhment thence convey'd to it, ſo it cannot live, but is withered and caſt into the fire to be burned, no ſign or hopes of life in ſuch a bough, this is the certain and infallible doom of thoſe who abide not in Chriſt; (*l*) *But if ye abide in me and my words, abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.* Then *we ſhall bear much fruit, and be Chriſt's diſciples*: Let us take notice that it is not enough for us to have Chriſt with us, but we muſt be and abide in him, or elſe he will profit us nothing. St. *Paul* could ſay * *by the grace of God* only, *I am what I am*, and what I do, *Yet not I but the grace of God that was with me.*

(*l*) John 15. 6, 7, 8.

1 Cor. 15. 10.

Thus much I premiſed at firſt, to make things as clear and intelligible as I could: I have been ſomewhat long in my Quotations, that I might lay a ſure foundation, for the word of God muſt be judge in the caſe, and (*m*) Texts of Scripture are the plaineſt and ſtrongeſt Arguments that can be uſed in and about ſuch Controverſies; though I omitted ſeveral which in the proſecution of this deſign of mine, ſhall be produced: I do not enter upon this Subject as acted by a ſpirit of ſtrife, to diſpute for diſputes ſake, as too many do. I thank God I am acted by a better principle: I know, and others as well as I, may, how 'tis the duty of every Chriſtian to ſeek after and endeavour to find the truth, and when found out, to own and embrace it, and never part with it, give glory to God, without any thing of ſelf ends. This truth may be found in the revealed word of God, which is (*n*) *perfect converting the ſoul; making wiſe the ſimple*: It muſt often be read

(*m*) *See my reaſonable diſcourſe about Religion*, in 1689.

(*n*) Pſal. 19. 7.

read, for God will be ſought after in the way of his Commandments, for the underſtanding whereof, men are not to truſt to their Parts and Learning, becauſe without Grace that is but ignorance and fooliſhneſs, men ſtand in need that Chriſt would open their underſtanding, as he (*a*) *did that of the diſciples*, that they might underſtand the Scriptures: But (*b*) *evil men and ſeducers ſhall wax worſe and worſe deceiving, and being deceived*: But we muſt give God thanks, That his Decree of Election hath ſecured our Salvation, which if it had lain in our hands, had ſoon been loſt and forfeited, like the Birth-right of *Eſau*, and the ſubſtance of the Prodigal Son. And all that would adviſe others to, or themſelves ſtand to this tryal of free-will, and right improvement of Graces, I may very well in (*c*) Job's words, ſay to, *Miſerable comforters are ye all*, and *ye are forgers of lies, ye are all phyſicians of no value.*

(*a*) Luke 24. 45.
(*b*) 2 Tim. 3. 13.
(*c*) Job 16. 2. chap. 13. 4.

Hitherto we have given an extract of Controverſies about theſe ſeveral points, and I hope have out of Scripture made good our aſſertions, ſo that an ordinary capacity may with the help of God be able to underſtand them: Now we muſt proceed, and by God's grace, endeavour to dive into this Subject: But before I engage further upon this important matter, I muſt lay down ſome rules that will contribute towards the better underſtanding of it.

Firſt, Nothing is done in time but what was fore-ordained of God from all Eternity. (*d*) *Known unto God are all his works from the beginning of the world.* Thus (*e*) *Chriſt was delivered by the determinate counſel and fore-knowledge of God*: elſe you ſettle a contingency in relation to God, and deſtroy his *fore-knowledge.*

(*d*) Act. 15. 18.
(*e*) Chap. 2. 23, & 4. 27, 28.

Secondly, what God decreed ſhall infallibly come to paſs, or elſe you deſtroy his *immutability*: (*f*) *I the Lord change not.*

(*f*) Malach. 3. 6.

Thirdly, No motive in God from without, why he ſhould decree: neither doth the execution of the decree depend upon any condition in or from men; elſe you take away (*g*) Gods *independency* and *ſelf-ſufficiency.*

(*g*) Act. 17. 25. Pſal. 50. 12.

Fourthly, The decree is one ſingle act, or elſe you deſtroy

ſtroy the *ſimplicity* of God, when we ſpeak otherwiſe, 'tis after our manner of conceiving; in God is no *prius* or *poſterius*, firſt and laſt, or elſe you deny his *Eternity*. Now Eternity, Independency, Immutability and Simplicity are God's incommunicable Attributes, which no man may ſtrike at.

Fifthly, *Secret things belong to God, but revealed things unto us, and to our Children for ever*: The one we muſt not dive into, but the other we ought not to neglect: We are forbidden to preſume beyond what is written, but are commanded to acquaint our ſelves with what God hath ſet forth in his word: That he would have us to know, or elſe had not declared it: What is fit and neceſſary for us to know, we muſt inquire into, and not elſe; ſo theſe meaſures muſt be obſerved about theſe high myſteries of our Salvation as are God's decrees; we ought to aſſert nothing but what we have a warrant for out of God's word. Deut. 29. 29.

Another thing we ought to lay for a foundation is this: In every thing God propoſeth his own glory for his ultimate end; now in two ways God is glorified, in his Mercy, and in his Juſtice, which include alſo both his Wiſdom and his Power. God's mercy is manifeſted in his free-grace and pardon to ſome, and his juſtice in the puniſhment of thoſe that tranſgreſſed his Law: God is a gracious King, the fountain of Mercy, and Judge, of the ſpring of Juſtice. Now that which is firſt in intention, is laſt in execution, eternal Happineſs for ſome, and everlaſting Miſery for others, is the ſubordinate end: thus Heaven is prepared for the Elect, and Hell for Reprobates: And this in one word is called Predeſtination.

CHAP.

CHAP. III.

Of Predeſtination.

SOme ignorant people amongſt Men and Women, are well acquainted with the name, though they do not at all know the thing thereby ſignified; they are ſtartled and abhor the word, as if it was a kind of a Spell, but if they were well acquainted with God's word, they would eaſily find it there. The great Preacher of free-grace, St. *Paul*, hath it no leſs than twice in one and the ſame Chapter, (*a*) *Having predeſtinated us unto the adoption of children by Jeſus Chriſt*, and ſix verſes lower he adds, *In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who works all things according to the counſel of his own will.* And in another place, he mentioneth it twice in two verſes, *For whom he did fore-know, (b) he alſo did predeſtinate: Moreover, whom he did predeſtinate, them he alſo called*, &c. Thus it appears it is no Barbarous name, nor unknown to Scripture, 'tis the ſame as fore-ordained and appointed.

(*a*) Epheſ. 1. 5. Verſ. 11.

(*b*) Rom. 8. 29, 30.

Now I will come to the thing: *Predeſtination* is an Eternal and Immutable Decree about the everlaſting future ſtate of Angels and Men: But becauſe we were not concerned in that which relates to Angels, and that Scripture in matter of Predeſtination ſpeaks only of men, we ſhall conſider it only as men are the object thereof: but before, I muſt ſhew what a *Decree* is, becauſe it entereth within our definition; now God's Decrees are the eternal and unchangeable counſels and reſolutions he hath taken from all Eternity, about what he purpoſed to do in time, according to the firſt rule we have laid down: Theſe

Decrees

Decrees are called God's eſſential works *ad intra*, inward, according to our capacity and manner of conceiving, which himſelf in his word is pleaſed to condeſcend to: We then call them Decrees after the manner of Men, for Decrees and Reſolutions of Men are works or acts really diſtinct from Man, from his Underſtanding and his Will: By this way we do conceive God's Decrees or rather God Decreeing, though properly they may not be called his Works, for every act ſo properly called, is an effect really diſtinct from the Agent: But in God 'tis not ſo, or elſe his ſupream Simplicity would come to nothing; when 'tis ſaid *of God are known all his works*, that knowledge is nothing elſe but his Decree of doing all things to be done in time.

Of ELECTION.

PRedeſtination hath two parts, Election and Reprobation, the word is not reſtrained only to Election, as Papiſts and ſome others would have it: It is in vain amongſt *Hebrews* or *Greeks*, to ſearch the Original of the word, which is *Latin*: The ancient Latin Authors uſed the word *deſtinare* to deſtinate, or appoint for *Pains* as well as *Rewards*, ſo did the ancient Doctors of the Church as (*a*) *Auſtin*, (*b*) *Proſper*, (*c*) *Fulgentius*. Now the Election we here ſpeak of, is not to an Office in which (*d*) *Saul* and *David* were choſen Kings over *Iſrael*. So *Matthias*(*e*) was by lot choſen one of the twelve: But 'tis Election to Eternal Life and Salvation.

Now Election is a Predeſtination of ſome Men to Eternal Life, to be obtained by Faith in Chriſt, only out of God's pleaſure, in them to declare his Divine Mercy: Every part of which definition, we by the grace of God ſhall ſpeak of: This point moſt of any is to be taken notice of, becauſe

(*a*) *Enchirid. cap.* 100. *de Civit. Dei lib.* 12. *cap.* 24.
(*b*) *Ad. Capitul. Gallor.*
(*c*) *Lib.* 1. *ad Monim.*
(*d*) 1 Sam. 10 24.
(*e*) Acts 1. 24, 26.

because it is the ground of our Hope, Faith, Holiness, in a word, of the whole mystery of our Salvation, which doth wholly run and depend upon the decree of our Election, therefore to darken it, the Devil hath stired up so many instruments to oppose it: In Scripture among many Texts we have, one specially lays open the whole matter before us, which here I quote to be read with great application. (a) *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will: To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption, through his blood*, &c. The eternity of God's decree of Election is here asserted, he hath chosen us in him, before the Foundation of the World; this Election is affirmed to be the cause of all spiritual blessings which God hath blessed us with, some of those blessings are named, as Holiness, Blamelessness, and Adoption: Now Faith, Repentance, Charity, and such graces are parts of Holiness, and the fruits of the Spirit, Holiness is posteriour to our Election: All those blessings are *in* and *by* Jesus Christ: Out of this Text it also appeareth that the good pleasure of God is the only impulsive or moving cause (if we may use such a word which is improper here) to Elect us, nothing from without, all from within according to the good pleasure of his will.

(a) Ephes. 1. 3, 4, 5, 6, 7.

Hence between *Papists*, *Arminians* and Us (for I must say in matters of grace, they both joyn against us) ariseth the question, What it is that moved God to appoint some Men to Eternal Life? We say, nothing but God's good will and pleasure moved him to it. Amongst several reasons we have to prove it, I will only bring two of the chief. The *first*, because Scripture assigneth no other cause but that as the only, and when the word is silent we ought not to speak. The whole 9th. Chapter to the *Romans*,

mans, is a ſentence of condemnation againſt the Adverſaries; there St. *Paul* ſaith of Election, † *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*: Which is but a concluſion out of what God ſaid to *Moſes* in the foregoing verſe, *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion*, whence he thus concludes, *ſo then it is not of him*, &c. 'tis only of free grace. Why? three verſes after the Apoſtle gives the reaſon, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.* This is very plain, if any one is willing to diſpute God's right herein, let him do't: but he ſhall find God is a ſtrong party. (*a*) *God hath ſaved us and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us before the world began*: Here the Decree of Election is made the cauſe of calling, and other graces we receive in time. The other reaſon is, becauſe in thoſe that were elected was nothing at all that could move him to love them. (*b*) *We were men dead in treſpaſſes and ſins*, unfit for any good thing, and guilty of eternal death.

(†) Rom. 9. 16, 15.

verſe 18.

(*a*) 2 Tim. 1. 9.

(*b*) Epheſ. 2. 1.

They ſay God hath choſen ſome, becauſe from Eternity he foreſaw they would believe in Chriſt and continue in the Faith; to which ſome add the foreſight of ſome good works with Faith; but againſt this I ſay, God could foreſee in ſinful Man no ſpiritual good, but what out of his mercy he was to give him, (this none but *Pelagians* can deny) conſequently God could not foreſee Faith or Good Works as a motive to his Decree. *God elected us to be holy and without blame before him*: That is, to the end we ſhould be, and not becauſe we were ſuch. Holineſs is an effect, and not a cauſe of Election, Faith alſo is an effect of Election, as clearly expreſſed in Scripture. (*c*) *And as many as were ordained to eternal life, believed.* If ſo, then Faith is not the cauſe that moved God to elect us, we were elected to believe, not becauſe we believed before, for then we had choſen Chriſt, and not he us, contrary to what he poſitively ſaith to his diſciples, (*d*) *Ye have not choſen me, but I have choſen you*, and *I know whom I have choſen.* Now though Election be the cauſe of Faith, it doth not follow by the

(*c*) Acts 13. 48.

(*d*) John 15. 16. chap. 13. 18.

rule of relatives which are ſaid to be the cauſe of one another, that Faith ſhould be the cauſe of Election, that maxim is to be underſtood of the natural reſpect and relation of the Subjects, not of the Subjects themſelves of relations, elſe it would a ſo follow, That becauſe the Creator is the cauſe of the Creature, the Creature ought alſo to be the cauſe of the Creator, which is Blaſphemy.

It is the part of a wiſe Agent, when he doth appoint to the end, alſo to appoint to and provide the means: So the only wiſe God having predeſtinated us to the end eternal life, hath alſo predeſtinated us to the means, namely Faith. For ſaith the Apoſtle, (a) *God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth:* here are the decree, election *choſen*, the efficient cauſe *God*, the Object, *you* the end to *ſalvation*, with the means *ſanctification* of the ſpirit, and belief of the Truth or *Faith*. Farther I ſay, if previſion of Faith had been the cauſe of our Election, it would alſo be the cauſe of our Vocation in time, which is contrary to the word, (b) *God hath called us with his holy calling, not according to our works, but according to his purpoſe and grace.* I bring one Argument more, which is this, if Faith and Holineſs fore-ſeen, had been the cauſe of our Election, it would follow, that the object of Election had been Man already reſtored through Grace, and juſtified, which is falſe. Take notice that there are not two Decrees, one to Grace, the other to glory, as they ſay, Scripture maketh no mention of a double Election, by one and the ſame Decree we are elected to Glory through Grace, as the means and way; for the firſt in Intention, is laſt in Execution: We are ſaved by Faith, yet not elected by Faith, the reaſon of both being different, Election is an eternal act of God, inward and immediately proceeding from God, but Salvation is a temporal act of God, outward and mediate, which is perfected thorough many other means, and ſecond cauſes: If the cauſes of Election and Salvation be the ſame, then the Law of God, the Goſpel, Sacraments and Miniſters, are the cauſes of our Election, for God makes uſe of all theſe means to bring us to eternal life. We are elected *in* Chriſt, not

(a) 2 Theſ. 2. 13.

(b) 2 Tim. 1. 9.

for

for Christ; God was never moved by the merit of Christ to Elect us, but he decreed to save us in Christ, who is not the cause of the Decree, but a *medium* or means appointed in the Election, to execute it.

We must have a care not to confound between the cause and sign of things which do very much differ; thus the Rainbow is not the cause why the world shall no more be drowned with a general Flood, 'tis only the sign of it, the cause is God's Will and Promise, thus Sacraments are signs, not causes of the things they represent, Circumcision was the sign of God's Covenant with *Abraham*, but not the cause which was God's Free-grace and Mercy to him; the Lords Supper is the sign of Christ's Passion, but not the cause, which is God's Free-grace and Mercy to mankind. When our blessed Saviour saith, (*a*) *When it is evening ye say, it will be fair weather for the Sky is red*, &c. that colour of the Sky is not the cause, but the sign of fair or foul weather. Thus to make an Application to our Subject, I say we must take heed not to make Faith the cause of our Election, when it is the sign and effect of it, so much posteriour to it; for Election is from eternity, when Faith is given but in time, and yet serveth to prove Election, for whersoever true saving Faith is, there is an infallible sign, but no cause of Election, which far from being caused by any grace, is the sole and only ground of all and every grace we receive, Faith it self the chief Gospel grace, is an effect of it, as it appears out of many places of Scripture, which I already quoted, so out of (*b*) *Acts*, where 'tis said *Apollos helped them much, which had believed through grace*: And those men who will not believe this, will have much cause to fear they are of the same sort of those whom our Saviour speak of, when he saith: (*c*) *For judgment I am come into this world, that they which see not may see, and that they which see might be made blind*: There is mercy for the first and judgment for the last; for certainly Christ came into the world both for mercy and for judgment, to make some unexcusable. (*d*) *If I had not come and spoken to them, they had not had sin, but now they have*

(*a*) Matth. 16. 2, 3.

(*b*) Acts 18. 27.

(*c*) John 9. 39.

(*d*) John 15. 22.

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no cloak for their ſin: It was ſaid of Chriſt almoſt after his very Birth, That (a) *he was ſet for the fall and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt.* And as the Prophet ſays, (b) *a ſtone of ſtumbling, a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to Jeruſalem*: And Men are too apt to fanſie things to be the cauſe of God's actings, which are not; thus the Diſciples themſelves thought, becauſe a Man was born blind, the Man's ſins or his Parents muſt be the cauſe of it, but our Saviour tells them they were in an error, for (c) *neither hath the man ſinned nor his parents, but he* was born blind, *that the works of God ſhould be made manifeſt in him.* This place ſheweth clearly, how God in whatſoever he doth, in, upon, or for Men, he minds chiefly his own Glory, and followeth his own will and pleaſure: Thus (d) *Lazarus*'s Sickneſs and Death was for the glory of God and of Chriſt; God denyed the Man his ſight from his Birth, here are his Will, his Power and Juſtice over his Creature, the Lord Jeſus gives him his ſight, there is mercy, thus the works of God are made manifeſt in this Man, and why not ſo too in others, in relation to eternity as well as to time? This Man was naturally blind, but God is pleaſed to give him his ſight; as he might without any wrong have left him in his blindneſs, if it had been his pleaſure: So if God be pleaſed to leave ſome Men naturally dead, in that condition, and quicken others that were in the ſame ſtate, what hath wretched Man to do to cavil againſt or find fault with it? Or preſumptuouſly not to be ſatisfied with this cauſe, the meer will and pleaſure of God, but muſt prye into his Secrets and forge other Motives, inſtead of ſticking to the Rule and Word of God: To ſuch we may put St. *Paul*'s queſtion, (e) *Who hath known the mind of the Lord; or who hath been his counſellour?* Haſt thou known his mind, or haſt thou been his Counſellour? *Or who hath firſt given to him,* haſt thou? then *it ſhall be recompenſed to thee again.* Thou haſt choſen him to be thy God, before he predeſtinated thee to the adoption of Children, thou haſt believed in him before he elected thee to believe in Chriſt; ſince thou

(a) Luk. 2. 34.
(b) Iſa 8. 14.
(c) Joh. 9. 3.
(d) Chap. 11. 4.
(e) Rom. 11. 34, 35.

thou makeſt God as accomptable to thee, be ſure if he owes any thing, he will pay it; but one ſhould know that (*a*) *there is no ſtriving againſt God*, and that, *he giveth not account of any of his matters.* For (*b*) *there is no wiſdom, nor underſtanding nor counſel againſt the Lord.*

(*a*) Job 33. 13.
(*b*) Prov. 21 30.

As to the queſtion, whether or not the decree of Election be abſolute, I ſay 'tis not in ſome reſpect, and in ſome other it is; 'tis not abſolute in relation to the means conducing to the obtaining of Salvation, which are included in the decree whereof the merits of Chriſt and Faith are the chief, though I muſt ſay that the Uſe and Application of thoſe means is the work of grace, *God* ſaith *Job*, (*c*) *performeth the thing that is appointed for me*: And St. *Paul*, *by the grace of God I am what I am . . . Yet not I but the grace of God that was with me.* 1 Cor. 15. 10. And I can do all things through Chriſt, which ſtrengtheneth me. *Philip.* 4. 13. It is abſolute in relation to any impulſive or inſtrumental cauſe, or any condition which the decree ſhould depend upon, which is the queſtion between *Arminians* and us: In the execution of the decree, Faith is the inſtrument and hand whereby we receive and apply Chriſt's merits unto us, but it is under no ſuch Notion in the making of the decree. What I ſaid before I repeat here, that there are not two decrees, one for the end, another for the means, but one and the ſame for both, becauſe God willeth together end and means, where one can do, two are ſuperfluous: Now God doth nothing in vain.

(*c*) Job. 23. 14.

Let us now ſpeak of the matter of Election, or who are thoſe whom God elected unto eternal life? They are Men fallen in *Adam*, and for ſin in the ſight of God, guilty of eternal death, yet God hath not choſen all men ſinners, but only ſome few of every ſort, eſpecially of thoſe which are low and contemptible in this world: As to the firſt, they are Men fallen in *Adam*. We think this to be the order of God's decrees about Men; *Firſt*, to Create Man for the glory of his Name; *Secondly*, to permit they ſhould fall from the integrity wherein they were created, and ſo become guilty of eternal death. *Thirdly*, Out of that whole loſt

loſt lump of mankind, to reſtore ſome to everlaſting life, thereby to ſhew his mercy, and leave the reſt in the ſtate of Perdition and Damnation for their ſins, to manifeſt his juſtice. Our reaſons why God hath choſen men in that ſtate are. *First*, Becauſe he hath (*a*) *elected us that we ſhould be holy and without blame*; Therefore he lookt upon ſuch as unholy and ſinners. *Secondly*, Scripture calleth Election, (*b*) *a will to ſhew mercy*, and a little lower, the Elect are called *veſſels of mercy*; therefore conſidered as in miſery, for miſery is the Object of Pity and Mercy.

(*a*) Epheſ. 1. 4.

(*b*) Rom. 9. 15. 23.

We ſay in the ſecond place, all men are not elected, only ſome out of all ſorts, on which Scripture is poſitive, (*c*) *few are choſen*: Neither doth God give eternal life to all, for ſome are Damned, therefore he decreed not to do't; for God doth nothing in time, but what from eternity he decreed to be done, God hath not mercy upon all, but (*d*) *he hardneth ſome*, neither doth he give the means of Salvation as calling by the word, Faith in Chriſt, Repentance, Juſtification by Faith, to all but only to ſome, ſo that we may ſay they who are not elected to the means, are not elected to the end, for God will not beſtow the end, but through the means, the very name of Election ſignifieth a choice of ſome out of many, he cannot be ſaid to chuſe, who taketh all promiſcuouſly.

(*c*) Matth. 20. 16.

(*d*) Rom. 5. 18.

The Adverſaries we are now diſputing againſt, to prove that God decreed from eternity, with an antecedent will to ſave in time all and every Man, do argue thus, (*e*) *God will have all men to be ſaved*, therefore he decreed to ſave them all, but the conſequence is not good, for in the Text the Apoſtle doth not mean every particular Man, but men of all ſorts as Princes and Subjects, which is the ſcope of the place. For there he exhorteth to have prayers made for all men, *for Kings and all in authority*, Rich and Poor, Old and Young, Men and Women, great Men and of low degree, that is of all Ages, Sexes, Quality, Nation and People, *&c.* The particle *all* is diſtributive, as School-men ſay, into the genders of ſingulars, not into the ſingulars of genders; we do not our ſelves give that ſence, but 'tis Scripture interpreta-

(*e*) 1 Tim. 2. 4.

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tion: The four Beasts and twenty four Elders, said to the Lamb, (a) *Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Which is repeated in several other places of the same book as are quoted in the Margin, to shew this is the true meaning of the Spirit of God. And the Reader may peruse them with that of *Colos.* 3. 4.

(a) Rev. 5. 9. chap. 7. 9. and chap. 11. 9. & chap. 13. 6. & chap. 14. 6. & chap. 19. 18.

Again they object, (b) *God will have none to perish but all that should come to repentance.* But there the Apostle speaketh not indifferently of all Men, but only of the Elect, as appeareth in the same verse, God is patient, or *long suffering to us ward*, so, *he is not willing that any* of us *should perish*; and who those are whom he speaks to, they are the same he writes his Epistle to, and them he nameth in the first verse of the first Chap. *To them that have obtained like precious faith with us, thorough the righteousness of God and our Saviour Jesus Christ*: He will have none of these to perish, but that they all come to repentance, and certainly they will: Thus the word all is taken for the Elect in the two following places, (c) *Christ gave himself a ransome for all*, and (d) *Christ died for all*, and not for every Man whether Believer or Reprobate, as it will be proved in its place by the grace of God. What St. *Paul* saith, that (e) *God hath concluded them all in unbelief, that he might have mercy upon all*, is not to be understood of every particular Man, but of *Jews*, and *Gentiles* indefinitely, to whom he gives hopes of Salvation through Faith in Christ, for that is the scope of that whole Chapter; so the sence is this, God hath concluded under sin *Jews* and *Gentiles*, to have mercy on both in Christ apprehended with Faith, so that *Jews* and *Gentiles* may ascribe their Salvation only to God's mercy. This Text compared with another, (f) *Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*, doth clear the point: this last interpreting the other, for as it appeareth, that all are concluded under sin, so it sheweth how special mercy reacheth only those who through the grace of God, do believe, and through Faith are elected to everlasting life.

(b) 2 Pet. 3. 9.
(c) 1 Tim. 2. 6.
(d) 2 Cor. 5. 15.
(e) Rom. 11. 32.
(f) Gal 3. 22.

To ſay that God hath from Eternity decreed to ſave all and every Man under this condition, if they believe in Chriſt, not only they find in Scripture, nothing to ground it upon, but withall intangle themſelves in two very great difficulties: *Firſt*, to God they attribute a vain and imprudent Decree, for if from Eternity God hath foreſeen that the condition of Faith in Chriſt ſhall not be performed by many, to what purpoſe to make ſuch a Decree of Salvation to depend upon ſuch a condition: Such a Decree doth not become the wiſdom of any Man, much leſs of God: The *Second* inconveniency is this, they ſubmit and make faith a free gift of God, to depend upon the free-will of man dead in treſpaſſes and ſins; that it is in the power of Man to believe or not believe, which is meer *Pelagianiſm*, and wholly contrary to Scripture. Theſe conſiderations have ſo wrought upon ſome, that they wave off the fore-ſight of Faith, but betake themſelves to the fore-ſight of the right uſe which Men would make of outward means, of Converſion and Salvation, as the ſerious, ſaving hearing, reading and meditation of the word of God, receiving of the Sacrament, frequenting of Churches, *&c.* But alas, the *firſt* of theſe, is the fruit of the Spirit, not of corrupt Nature, the ſaving hearing of the Word, as well as Faith, proceedeth from our Election. For (*a*) *the word is a Saviour of life unto life*, to none but the Elect; but to others *that periſh*, *it is the Saviour of death unto death.* And if going to Church and every hearing of the word of God, could make a difference between choſen and reprobates, and was neceſſarily joyned with Election, all thoſe that perform thoſe duties would be Elect, which we know to be falſe: Experience teacheth us how ſometimes the worſt of Men, moſt averſe from hearing of the Word, or walking in the way of Salvation, are converted to God, others who ſeemed better and fitter for the Kingdom of God being paſſed by and left; ſo calling is ſometimes for thoſe who ſeemed the worſt, not for thoſe who appeared the beſt: Farther this opinion makes the rejecting of the grace of the Goſpel outwardly offered, the only cauſe of reprobation: What then ſhall we ſay of thoſe who from

(*a*) 2 Cor. 2. 15, 16.

from the beginning of the world to the birth of our Saviour, were damned, whereof the thousandth part, never heard a word of Christ.

Now we proceed and say in the *third* place, the lesser part of sinners is elected, and the greatest part left in their state of Damnation, which Scripture clearly affirmeth: (*a*) *Except the Lord of Sabbath had left us a seed*, 'tis but a Seed, *a remnant*, a little one, *seven thousand* amongst all the people of *Israel*: our Blessed Saviour who knew it very well saith, though (*b*) *many are called*, yet *few are chosen*, and *broad is the way that leadeth to destruction, and many there be that go in thereat.* But, *strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* They are called *the little* Flock, whereof the Members at certain times are so few as thereby invisible to man's eye, some times in God's not one. *Fourthly*, We say, that these few ones are chiefly chosen out of those that are low and contemptible in the world, for which we have that famous Text: (*c*) *For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise, and the weak to confound the mighty, and base things of the world, and things which are despised hath God chosen*, &c. Hence we learn two considerable things. *First*, Not to judge of the love of God or his special grace out of humane Wisdom, Power or Nobleness: The *Second* patiently to bear the lowness, meanness, weakness and despicableness before the world, for they are signs rather of Grace than of Wrath. To that purpose also is that passage in the Gospel, (*d*) *Have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the law are cursed*: These learned and wise High-priests and *Pharisees* (in their own conceit) would not go into Heaven, nor suffer others to enter into it, not only they called the people cursed, but also the Officers they had sent, deceived, *are ye also deceived?* But upon occasion our Saviour plainly tells them the truth, ye who think your selves so wise and righteous, are fools in comparison of those whom you despise: For (*e*) *Publicans and Harlots go into the Kingdom of God before you.*

(*a*) Rom. 9. 29. Chap. 11. 5. 4.

(*b*) Matth. 20. 16. Chap. 7. 13. 14. Kings 19. 14. Ezek. 22. 30.

(*c*) 1 Cor. 1. 26, 27, 28.

(*d*) John 7. 48, 49.

Ver. 47.

(*e*) Matth. 21. 31.

As every wiſe Agent propoſeth an end to himſelf in every thing he doth, ſo likewiſe the only wiſe God in our Election purpoſed the manifeſtation of his mercy in his gracious Salvation of ſome ſinners, this St. *Paul* ſpeaks of, when after having ſaid, (a) *We are elected in Chriſt*, he addeth, *to the praiſe of the glory of his Grace.* Hence it is that the Elect be called (b) *Veſſels of mercy*: Which mercy, when God gives us grace to depend upon, then we are grounded on the rock of Eternity, but Man's Pride makes him deſire to be looſe from the Rock, and ſtand on his own bottom, which is meer quick Sand and Mud. So at laſt he muſt needs ſink into it, if God leaves him.

(a) Epheſ. 1. 4, 6.

(b) Rom. 9. 23.

Now two things belong to the Decree of Election and are inſeparable from it, which do afford us matter of unſpeakable comfort, they are, Eternity and Immutability, for our Election is eternal and unchangeable. *Firſt*, Eternal, (c) *God hath choſen us in Chriſt before the foundation of the world*, which in the ſame Epiſtle is called *the myſtery, which from the beginning of the world hath been hid in God.* And in another place, (d) *Grace was given us in Chriſt Jeſus, before the world began.* And in another, the ſame Epiſtle calls it (e) *the revelation of the myſtery, which was kept ſecret ſince the world began.* And in another Epiſtle, (f) *The myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints.* 'Tis named (g) *the hope of eternal life, which God that cannot lye promiſed before the world began*: Becauſe our hope of it is grounded thereupon, which place proveth alſo the immutability and certainty of it, for God cannot lye: And St. *Peter* calleth Chriſt (h) *the lamb without blemiſh, and without ſpot, who verily was fore-ordained, before the foundation of the world.* All which Texts do point at our Election in Chriſt from all Eternity; ſo we need no longer to inſiſt upon this, but to proceed to the unchangeableneſs.

(c) Epheſ 1.4. chap. 3. 9.

(d) 2 Tim. 1. 9.

(e) Rom. 16. 25.

(f) Coloſ. 1. 26.

(g) Tit. 1. 2.

(h) 1 Pet. 1. 19, 20.

When we ſay Election is unchangeable, we mean that none of thoſe that are elected to everlaſting life can periſh, and be damned, which is the ſame as to ſay the number of Elect is certain, and can neither be augmented nor diminiſhed; ſo that the Elect ever remain Elect, and

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are never reprobates. Several places in Scripture do prove this immutability of Gods Decrees, as the following, which are so clear that there is no need of enlargement or exposition. *I* (*a*) *the Lord change not*, not in his Nature, which is always the same, that was, that is, and that is to come, Eternal, Immortal, &c. Nor doth he change place, because he always is every where, filling all with his infinite Being, nor is his Mind and Will, which is the question in hand, he is not as men who often alter their resolutions, but God being most and infinitely wise, the only Wise, is unchangeable in his Decrees: So that (*b*) *the foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his.* His chosen, (*c*) *The gifts and calling of God, are without repentance*, for (*d*) *he is not a man that he should lye, neither the Son of Man, that he should repent.*

(*a*) Mal. 3. 6.
(*b*) 2 Tim. 2. 19.
(*c*) Rom. 11. 29.
(*d*) Numb. 23. 19.

I know our Adversaries cast a slanderous aspersion upon this Doctrine, as thus, let a Man walk, continue and obstinately persevere in sin, and do all the evil he can, if he be unalterably elected to eternal life, he needs not care what he doth, for he shall be saved, which, say they, is an encouragement to sin; so a Man that is a reprobate, let him do all possible good things, 'tis in vain, he can never be saved: But those that say so, must either have a great deal of gall and malice in their Heart, and be in the bonds of iniquity, or be very ignorant of God's ways, and of the workings of grace upon the heart. What an injurious opinion have they of God? as if he knew not what he doth, to bring Men into Heaven by the way of Hell, or into Hell by the way of Heaven, hath the Lord forfeited his wisdom, as to separate the means from the end? Is it not blasphemy to think, nay, which is more, to say, that God who so strictly forbideth Sin, and commandeth Repentance and Holiness in his word, would therein give an encouragement to all manner of vice and wickedness. We own that if the Elect would obstinately continue in sin, they should be damned, but God, who will not have them to be damned and *Perish*, but after they have sinned to return to him, and (*e*) *come to repentance*, doth convert and with threat-

(*e*) 2 Pet. 3. 9.

threatinngs and chaſtiſements contain them in their duty, as it appeareth in the caſes of *David*, *Peter*, &c. I add tis no more conſiſting for an Elect to perſevere in ſin to the end, than for a Reprobate to perſevere in grace and true Faith, which he never had. They who in conſequence of their Election be converted, are of another ſort of temper than thoſe Slanderers take them to be of: notwithſtanding the frailty of the Elect, there is in them a fear and love of God, ſin dwelleth but doth not reign in them, though ſometimes they commit wickedneſs, yet they have not ſold themſelves, as 'tis ſaid of *Ahab*, to commit it, they ſin, but are none of thoſe whom the Apoſtle ſpeaks of,

(a) 2 Pet. 2. 14. (a) *that cannot ceaſe from ſin*: If ſometimes God leaveth them to themſelves, yet he returns to them with his reſtraining, preventing and ſtrengthening Grace, (b) *He ſtrengtheneth that which he hath wrought for them*, and in St. *Peter*'s words, God doth (c) *make them perfect, ſtabliſheth, ſtrengtheneth, and ſettleth them.* After ſin, God doth give them Checks. We read of *David*, that after his ſin of numbering the People, (d) *His heart ſmote him*, they have reality of faith though it be weak, ſincerity of Repentance though it be unperfect, truth of love to God, and Charity for the Neighbour, though attended with much frailty and weakneſs.

(b) Pſal. 68. 28.

(c) 1 Pet. 5. 10.

(d) 2 Sam. 24. 10.

Thoſe that have experience and ſome inward aſſurance of God's mercy to them, in Chriſt, have better thoughts of their duty, and will not be drudges of ſin and Satan, they will be afraid of doing things unworthy of God's Children for fear of diſpleaſing ſo gracious a Father, they will endeavour to work their Salvation with fear and trembling, and as much as humane frailty and the ſinfulneſs of their nature will allow, they will avoid doing things unworthy of their holy calling; they who have ſuch an opinion of them, have not yet taſted how good and ſweet the Lord is: We who aſſert this true and ſound Doctrine of Election, know (e) *we are choſen that we ſhould be holy*, not commit ſin and wickedneſs; we are called unto holineſs, and certainly in God's Children the perſuaſion of Election is the greateſt motive and encouragement they can have to a good life and converſation: We know *we are God's workmanſhip, created in*

(e) Epheſ. 1. 4.

Chap. 2. 10.

Chriſt

Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. Not to lead a looſe and vicious life, and that (*a*) *every one that nameth the name of Chriſt, let him,* as much as he can, *depart from iniquity*: *And not turn again to folly*. Every one that hath a ſaving knowledge of God's word, which is the rule of Practice as of Doctrine, is convinced, it is againſt a vicious and wicked life. (*b*) *This is a faithful ſaying,* ſaith *Paul*, *And theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works.* And the 6*th.* verſe following, he gives the ſame charge, *Let ours alſo learn to maintain good works.* We do, and ſo will all true Believers joyn with St. *Peter*, in a juſt and right concluſion of a gracious premiſe. (*c*) *Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people.* All this is admirable well, but what will our Adverſaries conclude from hence, out of their principle, and according to their way now of arguing againſt us? They will ſay, then you are well enough, trouble not your ſelves any further, live as ye will, do what ye pleaſe ye are ſure of Heaven: Oh but St. *Peter* is of another mind, if we ask him to what purpoſe, and for what end are theſe excellent privileges beſtowed upon us, in the ſame verſe he tells us what uſe we ought to make of this. *That ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs unto his marvellous light*: Wherefore 'tis not to do the works of darkneſs, which can never ſhew forth God's praiſes.

(*a*) 2 Tim. 2. 19. Pſal. 85. 8.

(*b*) Tit. 3 8. 14.

(*c*) 1 Pet. 2. 9.

We abhor ſuch wicked Conſequences and Practices, out of ſuch an holy Doctrine as is that of the immutability of our Election. That Doctrine of Free-grace and Election is the ſame which St. *Paul* (as we proved it out of ſo many Texts in his Epiſtles) ſo earneſtly preached and aſſerted, how earneſt was he to put Men upon the ſtudy and practice of Holineſs, Sanctification, and all good works: In his time was abroad the ſame ſpirit as now; as then upon his Doctrine, ſo now upon ours, which is the very ſame he preached, there were aſperſions caſt, though not by the ſame men, yet by the ſame ſpirit which is a liar from the beginning: That holy Man complaineth

Rom. 3. 8.

eth of it, (a) *as we be ſlanderouſly reported, and as ſome affirm that we ſay, let us do evil, that good may come*: But ſee their doom, *whoſe damnation is juſt*. They were moſt impudent liars, for they affirmed that he ſaid ſo, when there was no ſuch thing, wherefore he reproveth ſuch unjuſt and abominable conſequences, *What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid*: Thus, ſhall we ſay? We are Elected, and let us do all the evil we can, yet we ſhall be ſaved, God fordid. Bleſſed Apoſtle from theſe Men, we ſuffer the ſame thou didſt from thoſe, for the ſame cauſe: St. *Paul*, and we after him, are for Free-grace againſt Free-will, and our common adverſaries are for Free-will againſt Free-grace.

(a) Rom. 3. 8.

Chap. 6. 1. 2.

We have upon this matter about Election, a very conſiderable Text of Scripture, which I deſire to be ſpecially taken notice of: 'Tis our bleſſed Saviours anſwer to the Mother of *Zebedee*'s Children, who asked of him that her two Sons might ſit, one on his right hand, the other on his left, in his Kingdom; which anſwer the Lord, doth thus conclude, *But to ſit on my right-hand and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my father*. Matth. 20. 23. The meaning of ſitting on the right and left-hand in Chriſt's Kingdom, is to be glorified with him, which is the ſame as to have Salvation and enjoy eternal life: By the Father's having prepared, is underſtood the Decree of Election, whereby ſome are appointed to eternal life, hence are deduced theſe ſeveral truths.

Firſt, There are places in the Kingdom of Chriſt's glory, That is in Heaven prepared of the Father.

Secondly, Thoſe places are prepared not for all but only for ſome.

Thirdly, Thoſe whom thoſe Seats and places are prepared for, ſhall have them, it ſhall be given them.

Fourthly, The Lord Jeſus declares, it is not his, or in him to give thoſe Seats, and to diſpoſe of thoſe Places, otherwiſe than the Father hath prepared and ordered of before.

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The *first* of theſe teaches us, how our glorification is an effect of, and depends upon his Decree of Election, which is meant by the word *prepared*, as if he had ſaid, Decreed, Reſolved and Ordained before.

From the *ſecond* we learn how there is a certain number of thoſe whom theſe places are prepared for, and conſequently it cannot be encreaſed or leſſened.

Out of the *third* we are taught the certainty of Salvation, for if thoſe whom they are prepared for, ſhall have thoſe places, then they cannot fall from their Election, nor miſs Salvation and come ſhort of Heaven.

The *fourth* informs us of the unchangeableneſs of the Decree of Election, which admits of no alteration, for if our Saviour declareth, as he doth, how thoſe places are kept only for thoſe whom they are prepared for by the Father, and that he may not diſpoſe of any otherwiſe than the Father hath, I know not who can beſides him; if there be any let him ſpeak: Our Bleſſed Saviour the Mediator of the New Covenant ſaith, he may not reverſe nor alter that Decree about ſome men elected to have place in Heaven.

This alſo teaches us how our whole Salvation dependeth upon the Decree of Election, as the ground and foundation thereof, how reverently doth the Wiſdom of God himſelf ſpeak of that adorable Decree, which ſome Men in the world, make bold with God, do ridicule it, and do make of it a Noſe of Wax to be turned as it pleaſeth the will and fancy of Men to make it effectual or uneffectual, to believe or not believe, perſevere or not perſevere.

To this place anſwereth that other about the laſt Judgement, *Matthew* 25. 34, &c. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world.* Here is Chriſt ſitting indeed in his Kingdom of Glory, to Judge the whole World divided into two parts, in execution of the Decree of Predeſtination, ſome ſtanding on the right-hand and others on the left, thoſe Bleſſed, theſe Curſed; here is a call, *come ye*, to the Elect, *bleſſed of my Father*, the ſpring of all Bleſſings in Chriſt

Jesus our Lord; the call is, *to inherit the Kingdom prepared*, and foreordained, a Kingdom that imports honour and glory, joy and power, and an happy eternal life to be enjoyed in the sight of God, in whose presence is fullness of joy, and at whose right-hand are pleasures for ever-more, *Psal.* 16. 11. All these prepared *for you* all, (and none else) that are chosen of my Father, Yea *prepared from the foundation of the world*; here is the certainty of the Decree, here lies his Mercy and Free-grace, that he most graciously provided for us before we had a Being. O what a distinguishing mercy, whilst the Cursed are commanded to *depart*, an eternal separation from God, the spring of all Joy and Goodness, *into everlasting fire prepared for the Devil and his Angels.* God hath prepared the Kingdom for the Blessed and Elect, and everlasting fire for the Cursed and Reprobates: Doth not this to the life represent Election and Reprobation, whereof God is the efficient cause, from Eternity, so before the Blessed or Cursed had done any Good or Evil to move God? Thus it doth declare the Sentence and Execution thereof.

Hereunto, and to the same purpose may be added, that other Text of Scripture, *Luke* 2. 32. *Fear not, little flock, for it is your Father's good pleasure to give the Kingdom.* The Elect are here called a little flock, to shew the smallness of the number in comparison of the Reprobates; Heaven and eternal life are called the Kingdom by way of Excellency, which Kingdom is not any purchase of ours, but the gift of God *to give you*, to the Elect, to the little Flock, and to no others upon no other motive, than God's Will and meer Good-pleasure, *for it is your fathers good-pleasure*: 'tis not said your God, which is also true, but your Father is a more tender word to express love, for in a special manner he is Father to the Elect, whom God hath chosen and adopted in Christ Jesus our Lord, who himself is the Author of these words, and did speak them upon sure grounds, and out of his certain knowledge, thus he saith elsewhere, *I appoint unto you a Kingdom, as my Father hath appointed unto me*, Luke 22 29. All done by way of preordination, and fore-appointment.

But

But before I conclude this matter of our Election, I must speak of the Effects and Consequences thereof, which are the means whereby to attain unto the end, for as we said before, the most wise God hath not ordained us to Glory and everlasting Happiness, and left us to seek how to come there, but also he hath appointed the way, that every thing belonging to Salvation, the grounds and beginning, the progress and end, may all be of his own, so that we may be sure of it to the praise of the riches of his Grace. Hence it is that our Blessed Saviour is called not only (*a*) *the captain of our Salvation*, and *the author of eternal Salvation unto all that obey him*; but also *the author and finisher of our Faith*, which is the way and means conducing to it. The most Holy and Blessed Trinity did purpose and resolve it. In the execution Christ is the Captain and Leader, and he will finish it, for he will never give over, till (*b*) *those whom the Father hath given him, his elect be with him where he is, that they may behold his glory*: and *that they may be one as the Father and he are.* Now the means appointed for the execution in time of the Decree of Election, are our Vocation to and in the Church, thorough the ministry of the Word, our Conversion, Regeneration, Faith in Christ, Justification, Sanctification which are all grounded upon our Lord and Mediator Jesus Christ. These means that are between our Election and Glorification, are as the Chain that links it together, and spoken of by St. *Paul* in the place already quoted. (*c*) *Whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified; them he also glorified.* No danger of breaking or miscarrying; it is so sure that he speaketh of it not as a thing to come, but as passed and already done. The Consideration of these means, is part of the Decree of Election, as well as Glory and Salvation, for 'tis but one single, and individual act of Election to Glory by the means of Grace, for neither Glory was decreed without relation to Grace, nor Grace without relation to Glory.

(*a*) Heb. 2. 10. Chap. 5. 9.

(*b*) Joh. 17. 24. 11.

(*d*) Rom. 8. 30.

Another fruit and effect of our Election is the *certainty* we have of it within us, whereby (*a*) we know and are sure we are elected to everlasting life: This certitude ariseth out of the sence and feeling we have of the means appointed to execute Election; every Elect after his Conversion having faith in Christ, may certainly know whether he be elected: If upon examination of himself he may say, I by the word of God, am called to the Church and to eternal life, I have the gift of Faith in Jesus Christ, that is, I believe my sins are forgiven me, for the merits of Christ the Mediator, God and Man. Furthermore with a real and sincere desire and endeavour I worship God according to the rule of his word, and I love my Neighbour; out of this he may conclude, I am elected to life everlasting: All this depends upon a true examination, and the Consequence is drawn *à posteriori*, where are fruits, there is a Tree; when we find heat and motion in a Man, we safely conclude there is Life: Now all this examination is grounded upon that Text of *Rom.* 8. 30. which I quoted but a little before, but the calling is inward, proper to Believers that answer and obey the call, which our Saviour speaks of, (*b*) *the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*, for they were dead in their sins, the call is inward and spiritual, whereby the blind mind is enlightened by the Word, applyed by the Spirit, and the obstinate and perverse will, is brought under to obedience, they who make Faith and Justification common to Believers and Reprobates, cannot have this certitude of Election, but others can according to St. *Paul*, (*c*) *Knowing, brethren beloved, your election of God.* Hence we conclude it may be known: This certitude and assurance of Election and so of Salvation (for if I can but make my Election sure, then I am sure of my Salvation) is no motive to softness, neglect and carelessness; he who is sure of Salvation, is sure to perform the Condition; Salvation is the end of Election, and Repentance, Faith, Holiness, perseverance are the effects thereof, Grace is the way to Glory. God promising to save the Elect, promised also to preserve them in that without

(*a*) *This affirmed in* Rogers Analysis. *pag.* 76.

(*b*) John 5.25.

(*c*) 1 Thes. 1. 4.

without which is no Salvation, and when ſometimes Believers do ſo much forget, and are ſo ſenſeleſs to themſelves as to ſin, offend, and leave God's ways, God wants no Scourges or other means to bring them in again.

This certitude of our unchangeable Election doth not, as our Adverſaries would have it, breed in us Prophaneneſs and carnal Security; on the contrary, as we already ſaid, 'tis the greateſt motive and incentive we have to Piety, for which St. *Peter* is my Witneſs, (*a*) *Wherefore the rather brethren, give diligence to make your calling and election ſure: For if ye do theſe things, ye ſhall never fall.* If it were not poſſible to attain unto it, it were in vain for the Apoſtle to exhort us thereunto: When once Men have that aſſurance, they will endeavour to anſwer it in the ſtudy and practice of holineſs, and become worthy of it with their upright walking, knowing they are elected and called thereunto. For (*b*) *they which have believed in God, muſt be careful to maintain good works.* And they will take care of their ways, ſo that they can never fall finally. For (*c*) *God upholdeth them with his hand*: St. *Paul* ſaith the ſame with St. *Peter*. For (*d*) *as many as are led by the ſpirit of God, they are the Sons of God: For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry Abba, father: The ſpirit it ſelf heareth witneſs with our ſpirit, that we are the children of God, and if children, then heirs of God, and joynt heirs with Chriſt.* The Holy Ghoſt we received, which is the earneſt of our inheritance, and whereby we are ſealed againſt the day of Redemption; and having Chriſt's ſpirit we are ſure to be his, this ſpirit makes us call God our Father, which is no lye, for it is the Spirit of Truth, it is the Spirit of Adoption, which aſſures us that we are the children of God, and conſequently heirs of the Kingdom of Heaven, which Chriſt is gone before to take poſſeſſion of in his name, and for us, and if we may ſo ſpeak after the manner of Men, God the Father truſted the Son for the ſatisfaction to be given to Divine Juſtice, till the time appointed to do't was come, in hope of the Reſurrection of the Body, the Souls of the redeemed were before Chriſt's death received into

(*a*) 2 Pet. 1. 10.

(*b*) Tit. 3. 8.

(*c*) Pſal. 37. 24.

(*d*) Rom. 8. 14, 15, 16, 17.

into *Abraham*'s bosom: So for the possession of the purchase made by Christ's death, namely eternal life, if I may so say, the Son doth trust the Father, till the time of the whole and full purchased possession be come: Yet this ought to be taken notice of, how God not only hath promised, but also for our Comfort and Assurance hath given us his holy spirit for earnest of performance of his promises.

(a) Joh 16.13. And this holy spirit is given us, not only as security, but as a guide to direct and (*a*) *lead us*, as our Saviour saith, *into all truth*, which he doth 1. with Illumination, and shewing us the way. 2. In his giving us strength and courage to go thorough Dark and Thorny ways. 3. In removing obstructions and difficulties. 4. In continuing his help to improve grace. 5. In bringing us at last into eternal life. Which truths, the Soul of the Elect being convinced of, they suffer themselves wholly and only to be guided by him, with an absolute resignation unto his directions, whereby we learn not to trust our selves, to the guidance of our own natural reason or of our heart, for in spiritual things our Light is but Darkness: And (*b*) *he that trusteth in his own heart is a fool*, for neither our Reason nor our Heart can shew us a way to be delivered from sin and to give a satisfaction to God, there being none but the righteousness of Christ, which the holy spirit doth perswade us of, and through Faith applies it to us, to which end (*c*) *he doth abide with us for ever*: He is not come afterwards to leave us, *but* saith our Saviour, *Ye know him for he dwelleth with you, and shall be in you.* 'Tis upon the presence of this Holy and Blessed Spirit, and the knowledge we have of him, that we do ground the certitude of our Election, which to deny, is as much as in one lies to deprive the believing Soul of the sweetest comfort in this life; and 'tis that consideration that makes me insist so long upon this point, wherein we do but follow St. *Paul*'s steps in those Quotations we had of him just before out of those several verses of his 8. *chap.* to the *Romans*, than the which nothing can be more full and to the purpose, to work an assurance, and a study how in our lives and conversations to behave our selves as becometh the children of God; to which for

(b) Prov. 28. 26.

(c) Joh. 14. 16.

Vers. 17.

greater

greater confirmation of this we ſhall add the three laſt verſes of that Chapter, where after he hath ſaid before, by way of defiance, no body can lay any thing to the charge of God's Elect nor condemn them, nor nothing in this World part them from God's love in Chriſt, he concludeth in theſe words, (a) *Nay, in all theſe things we are more than conquerours, through him that loved us; for I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come: Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* After this, he who will believe Scripture, muſt believe there is a certitude of Election, though in a different degree, every true Believer hath aſſurance, though every one hath not a full aſſurance; Yea, *every man that hath this hope,* of glory, *in him, purifieth him ſelf, even as he,* God, *is pure.* (b)

(a) Rom. 8. 37, 38, 39.

(b) 1 Joh. 3. 3.

Yet for all the clear Evidences of this Truth, the Adverſaries thereof will not be mute, but better for them to ſay nothing, than what they ſay. *Firſt* they corrupt a place of Scripture, which Papiſts made uſe of againſt us upon the very ſame account. (c) *A man cannot tell whether he deſerves love or hatred,* ſo he cannot be ſure; but according to the Original, 'tis thus, *No man knoweth what either love or hatred,* by *all* that is *before them.* That is, he knoweth not the cauſes of the things which in this world happen unto men, for this he ſpeaks of, *verſ.* 2. as followeth. *All things come alike to all men; there is one event to the righteous and to the wicked, to the good and to the clean and to the unclean,* &c. *As is the good, ſo is the ſinner, and he that ſweareth, as he that feareth an Oath.* So that hath no relation to his Eternal State, or his Election, and though Man cannot tell the reaſon, of the ſeveral diſpenſations of God's Providence, it doth not hinder but he may know his own Eternal State and Condition.

(c) Eccl. 9. 1, 2.

They object the ſaying of (d) *Solomon, Boaſt not of to morrow for thou knoweſt not what a day may bring forth.* Which Text forbiddeth an over confident boaſting of good ſucceſſes in this Life; and 'tis not to the purpoſe of

(d) Prov. 27. 1.

Election

(a) Rom. 11. 20. Election or Eternal Life: As to that of St. *Paul* (a) *thou ſtandeſt by faith, be not high minded but fear.* There the Apoſtle ſpeaketh againſt carnal Security, and a confidence in ones own ſtrength. Many, ſay our Adverſaries, who think to be in favour with God, deceive themſelves, conſequently cannot be ſure of their Election; we own there are ſuch ones, but they have nothing of true Piety, only an outward profeſſion, a vain name and only in appearance. So they cannot be ſure of that which is not: But thoſe who are elected indeed, do attain to the certitude of it: In time of temptation this aſſurance is ſhaken and ſomewhat diſturbed, but when through grace we have overcome the temptation, the certainty is renewed and ſtrengthned, for in the temptation or out of it, 'tis never utterly loſt. We do not wonder ſome deny it to be had till the laſt breath, if at all, becauſe the ordinary means of certitude, as juſtifying Faith, Juſtification, Sanctification, *&c.* which are only the Childrens Bread, they make common to Believers and Reprobates. Thus much of Election, now we muſt ſpeak of Reprobation.

Of REPROBATION.

BUT becauſe ſome of the unlearned ſort of people and others have a prejudice againſt the word, as I have done about the name Predeſtination, ſo I muſt ſhew Reprobation to be a Scripture Phraſe, always taken in an ill ſence. Thus St. *Paul* ſpeaking of the (b) *ungodlineſs and unrighteouſneſs of ſome men, againſt which the wrath of God is revealed from heaven*; he ſaith *God gave them over to a reprobate mind*, that is, to do all the wickedneſs expreſſed in the three following verſes, which are the works of reprobate and wicked Men: and in another place the Apoſtle

(b) Rom 1. 18, 28, 29, 30, 31.

poſtl ſpeaks of ſome that (*a*) *are unto every good work reprobate*, unfit for and uncapable of it. Some (*b*) *are reprobate concerning the faith*; ſo elſewhere he ſpeaks of it in the proper ſence, and to our preſent purpoſe: (*c*) *Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* Where Chriſt is not, there is the reprobate, but Chriſt hath nothing to do as Mediator with thoſe who lay under the Decree of reprobation; thus it appears how reprobation is a Scripture word, and conſequently may well be uſed in its ſence.

(*a*) Tit. 1. 16. (*b*) 2 Tim. 3. 8. (*c*) 2 Cor. 13. 5.

Now to the thing; as there is Election ſo there is Reprobation. St. *Paul* ſpeaks of both as parts of Predeſtination, when he ſaith, (*d*) *God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt.* Hence it is clear, how God appointed ſome to Salvation through Chriſt, and others to Wrath, which is Reprobation. In God's work of Mercy and Salvation, ever mention is made of Chriſt, but not in thoſe of Juſtice and Damnation, becauſe there is no mercy from God but through the Lord Jeſus, and where is no intereſt in Chriſt there is no true ſaving mercy: The world may be called the houſe of God, ſo may National Churches, or particular Congregations, wherein are Believers and Hypocrites; therefore as (*e*) *in a great houſe there are not only veſſels of gold and veſſels of ſilver, but alſo of wood and of earth, and ſome to honour and ſome to diſhonour*, and as thoſe unto honour are through grace prepared unto every good work, ſo thoſe of diſhonour are by nature fitted for pains and torments, the juſt reward of ſin (*f*) *The wicked*, ſaith *Job*, *is reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath*; and as (*g*) *John Baptiſt* ſaid to the *Scribes* and *Phariſees*, there is *the wrath to come.*

(*d*) 1 Theſ. 5. 9. (*e*) 2 Tim. 2. 20, 21. (*f*) Job 21. 30. (*g*) Matth. 3. 7.

Reprobation is the Predeſtination of ſome to eternal death, to be inflicted upon them by reaſon of their ſins, for the manifeſtation of the juſtice of God. Now God and none but God is the author of the Decree as of Election, ſo o Reprobation: For as in time he damneth ſome as ſcripture expreſſes it in ſeveral places; ſo God from eternity reprobated them, and appointed them to damnation, becauſe

as I said before, nothing is done in time, but what from eternity God ordered should be so: As there is Election, so there must be a Reprobation, for if all were elected, God would be all Mercy and no Justice, and if all were reprobated, then he would be all Justice and no Mercy, therefore as both these Attributes must be manifested, so there ought to be both Elect and Reprobate. (*a*) *Who can hinder him? who will say unto him what dost thou?* Let men hereupon not quarrel with his Justice, but tremble at his Judgments. God, saith (*b*) *Solomon, hath made all things for himself, yea, even the wicked for the day of evil*; which is generally interpreted the day of Judgment, Vengeance and Perdition: Again the Lord from Eternity (*c*) *hated some and loved others*, decreed to harden some and shew others mercy; as St. *Paul* by the examples of *Esau*, *Pharaoh*, and *Jacob*, doth clearly demonstrate it in the 9th. to the *Romans*, where the Apostle compares God to a Potter, who of the same lump makes one vessel to honour and another to dishonour: By this making vessels to Honour, is meant Election; as Reprobation is by others to dishonour. Thus in Scripture Reprobation is represented under different expressions, as making the wicked for the Evil Day, hating and hardening some, making some vessels to dishonour; and in the Gospel our Saviour expresses it thus out of *Isaiah*, (*d*) *He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.* For they who are not converted nor healed must be damned; With *Job* and *David* we must say, (*e*) *God doth great things past finding out*: Except he be pleased to reveal them. They who grumble or fret at these actings of God in matter of Reprobation, may well be asked the question which God puts to *Job*, in point of his Justice. (*f*) *Wilt thou also disanul my judgments? Wilt thou condemn me, that thou mayest be righteous?*

(*a*) Job 9. 12. & chap. 11. 10.

(*b*) Prov. 16. 4.

(*c*) Rom. 9. from 13. to 19.

(*d*) John 12. 40.

(*e*) Job 9. 10. Psal. 36. 6. Rom. 11. 33.

(*f*) Job 40. 8.

To these several Texts, I shall add only one reason, which is this. If God had predestinated no Man to damnation, either no body is damned, which is contrary to Scripture, as I shewed already; or else if any be damned

'tis

'tis by chance, or elſe out of an extemporal or ſudden change in the will of God, all which are abſurd and falſe: Though God be merciful in the higheſt degree, it doth not hinder its being perfectly juſt: He doth not uſe his mercy towards all, but only thoſe on whom he will have mercy, by his Juſtice he doth reprobate and harden men for their ſins; neither is this contrary to the goodneſs of God, for that perfection whereby he doth good to ſome, doth not hinder his Juſtice and Judgment againſt others: Neither doth it follow that becauſe 'tis the duty of one Man to wiſh another Man well, therefore God is bound (for this is the objection) to wiſh and do good to all; God and Men are not bound by the ſame rule, a Man is bound to wiſh his neighbour well, in as much as he knoweth it not to be contrary but according to the word of God; but notwithſtanding any Law, God willeth all things for himſelf, therefore he willeth evil to the wicked for himſelf, that is for the glory of his Juſtice.

Sin is the reaſon for Reprobation, if we abſolutely inquire into the cauſe, for Man fallen and ſinner is reprobated: But if comparatively there is no other cauſe but the pleaſure of God. Hence ariſe two queſtions. The *firſt* why from eternity God hath decreed to damn ſome Men? The anſwer is, God hath ſo decreed for ſin, which in his ſight they were guilty of; and this to declare his Juſtice; nevertheleſs, ſin alone is not the cauſe of Reprobation, the will of God doth intervene, without which no Man ſhould be reprobate for ſin, for notwithſtanding ſin, God without doing his juſtice wrong, could have decreed Salvation to all, for by means of his Son he could fully have ſatisfied his juſtice. This as to the firſt queſtion. The *ſecond* is, why God hath decreed for ſin to damn theſe or ſuch and ſuch Men, rather than others? no other cauſe can be aſſigned, but the good-will and pleaſure of God. Sin cannot be the cauſe, for all Men conſidered in themſelves, are all equally ſinners, the following example will illuſtrate the thing. Let there be many guilty Men convicted of Rebellion, the Prince commands ſome to ſuffer, and others he gives a pardon to, if the queſtion be put, why out of

many, only ſome are puniſhed? The reaſon is good, becauſe they are Rebels, for the Prince being juſt, he puts none to Death without a juſt cauſe; but if again the queſtion be put, why out of many theſe rather than thoſe do ſuffer, Rebellion cannot be ſaid to be the cauſe, for they all are equally guilty. Some Schoolemen in matters of Reprobation do diſtinguiſh between the negative act, called Preterition, or paſſing by, or the will not to give eternal life; and the poſitive or affirmative, or the will of damning. The *firſt* ſay they is Abſolute. The *ſecond* not ſo, but Relative to ſin, as a neceſſary antecedent. But every act may in a different reſpect be called Abſolute and not Abſolute, if the queſtion be made Abſolute or Comparative.

Rev. 13. 8. The Matter or Object of Reprobation are they whoſe names are not written in the Book of life of the Lamb, *&c.* they be the greateſt part of ſinful Men in the ſight of God, conſidered as fallen and corrupted with ſin, where-

(*a*) Rom. 9. 22. fore they are called (*a*) *Veſſels of wrath fitted for deſtruction.* Now God is angry againſt none but ſinners, and appointed to deſtruction none but the guilty. Out of Scripture, 'tis clear that the greateſt part of Men are Reprobate, for

(*b*) Matth. 20. 16. (*b*) *few are choſen*, which doth exclude the reſt, therefore Reprobates are more in number, and greater is the number of thoſe that are damned, than of thoſe that be

(*c*) Matth. 7. 13, 14. ſaved. (*c*) Some ſay againſt this, a juſt Judge doth Decree equal things for thoſe that are equal, wherefore ſince God is a juſt Judge, having elected ſome ſinners, he hath not reprobated others, which are not worſe; but this rule is meant only of a Judge, who by Law is bound equally to diſtribute rewards and pains, but if there be no ſuch obligation, without acting contrary to juſtice, he is free to make an unequal diſtribution to thoſe that are equal. Now God is not bound by any Law, and hath a

(*d*) Matth. 20. 15. moſt juſt cauſe of his Decrees, and (*d*) *with his own may do what he pleaſes.*

Secondly, It is argued if the number of Reprobates be greater than of the Elect, then the juſtice of God will be greater than his mercy, which ſeemeth to be contrary to

(*e*) Pſal. 145. 9. that place of Scripture, (*e*) *His mercies are over all his works.*

The

The anſwer is, the Mercy and Juſtice of God are conſidered either in themſelves, and as they are in God, or in relation to their Effects and Objects; upon the firſt account they are equal, upon the laſt it may be ſaid that the univerſal Mercy of God upon all men is greater than his Juſtice; but in relation to his ſpecial Mercy about Salvation, 'tis leſſer, or of a leſs extent than his Juſtice.

The end of Reprobation is that the Juſtice of God may be made known in the puniſhment of ſin, according to Scripture God ſaid to *Pharaoh*, (a) *Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.* And in a verſe lower, *God willing to ſhew his wrath, and to make his power known, endured with much long ſuffering the veſſels of wrath fitted to deſtruction.* God doth not appoint or deſtinate them to ſin, for he found them in it, but to the pains of ſin. 'Tis a ſlander in our Adverſaries to ſay, we attribute to God a decree of Reprobation, without any relation at all to ſin.

(a) Rom. 9. 17. Ver. 22.

As we ſaid of the Decree of Election, that Eternity and Unchangableneſs are inſeparably joyned to it, the ſame we muſt ſay of Reprobation; there is the ſame reaſon for the Eternity of Reprobation as for that of Election, for if God from Eternity elected ſome, he alſo from Eternity hath paſſed by others, for there can be no Election without Reprobation. Beſides, what I ſaid before, more than once, nothing is done in Time, but what from Eternity hath been decreed to be done: Hence God is ſaid to act (b) *according to his purpoſe*, as may be ſeen in ſeveral places of Scripture.

(b) Rom. 9. 11.

As to the Immutability of Reprobation, 'tis proved out of God's Unchangeableneſs, for as he is Unchangeable, ſo are all his Decrees. (c) *My counſel ſhall ſtand, and I will do all pleaſure.* If it be thus, will ſome ſay, then 'tis in vain for Reprobates to repent, for they cannot change their doom, yet Scripture promiſeth forgiveneſs of ſins to penitent ſinners. I anſwer, in reprobates there is no ſuch thing as true Repentance, as we ſee in the caſe of *Judas*, who repented, not (d) *of that repentance to ſalvation, not to be*

(c) Iſai. 46. 10.

(d) 2 Cor. 9, 10.

be repented of, as St. *Peter*'s was, but of Repentance to Death, for he went and out of despair hanged himself; he saw his crime which appeared horrid to his mind, but no change in the heart. Yet if reprobates could truly and sincerely repent, they would not be damned; hereupon our Adversaries lay at a catch, and will say, then the Decree of Reprobation is changeable and can be reversed; but not so, because reprobates neither do nor can truly repent, but saith one, they are commanded to repent; 'tis true, but this Precept shews their duty, what they ought, not what they can do. Precepts and Threatnings do sometimes make reprobates to abstain from some certain sins, and though they cannot avoid eternal death, yet they have this advantage, that their condition (*a*) *shall be more tolerable* than of those that give themselves to all manner of wickedness, for as there are degrees of guilt, so there will be of pains; besides, that this abstaining from some certain sins, or having an outward shew of repentance of them, puts off for a time those judgments which they are afraid of, as befell wicked *Ahab*, who sold himself to work wickedness, for that heavy judgment which the Prophet *Elijah* by God's special command threatned him with and his house, upon his outward shew of repentance, (*b*) was put off till his Sons days.

(*a*) Matth. 11. 24.

(*b*) Kings 21. from 17. to. 29.

Of Reprobation there are two Effects and Consequences. *First*, A desertion, or God's totally forsaking them. The *Second*, Induration or hardning; the first is a final denial of Grace necessary to obtain eternal life; thus God is said to forsake wicked Men, when he leaves them in unbelief, and denyeth them Faith in Christ, which no reprobate hath. *Hardning* is a higher degree of punishment, 'tis an effect of God's anger when he doth not take away the hardness and malice which is in a Man's heart; but by a just judgment, it becomes a punishment for former sins, and by outward means is so aggravated, that though God addeth no new degree of hardness, it suffereth it to spring out of the root of former evils; thus we often read in *Exodus*, (c) *God hardned Pharaoh's heart*, and the (*d*) *Egyptians*, but this hardning doth not indifferently befall every reprobate, only

(*c*) Exod. 4. 21. and chap. 7, 3, 13. &c.

(*d*) Chap. 14. 17.

only ſome notorious ſinners; whence it is a particular judgment of God, which is not executed with a bare Permiſſion and Direction, with relation to every reprobate, but with acting ſomething within and without the wicked, whereby their malice and hardneſs is increaſed, we have ſeveral reaſons to prove it:

Firſt, Hardning is a Judiciary act of God and an effect of his Anger. Now a Judge doth puniſh not only with permitting and directing, but alſo with actually inflicting a Pain by himſelf or by another. When God hardneth, he doth ſomething as it appeareth by the uſual phraſe of Scripture, which expreſſeth the judgment of an Angry God, with words ſignifying an action; now he who only permitteth, doth not act, but leaves others to act, and to call this a direction to the end, is not to the purpoſe, the direction is not the hardning, but a conſequence of it; Furthermore, if hardning properly ſo called was a bare permiſſion, it would not be a ſpecial judgment of God as it is, againſt notorious ſinners, becauſe no ſin is committed by any ſinner whatſoever but by God's permiſſion. Moreover, if God was ſaid to harden Men, becauſe he permitteth them to be hardned, in the ſame manner he might be ſaid to Kill, Steal, commit Adultery, *&c.* becauſe he permitteth all theſe ſins, which is moſt falſe: Therefore God's hardning a Man's heart is not a bare permiſſion but an action, as it appeareth in the caſe of *Pharaoh*, for if God had hardned only permiſſively, there had been no need of ſo often repeating by *Moſes* the command of letting the people go, no need of ſo many Miracles wrought, nor of ſo many Plagues inflicted upon *Egypt*, whereby the Tyrant was more and more hardned and more cruel: Which is the effect of thoſe judgments of God upon ſome, to whom they are an occaſion of growing worſe and worſe: Thus when (*a*) *men were ſcorched with great heat, and when great hail out of heaven fell upon them they repented not, to give God glory, but blaſphemed the name of God*, which may be they would not have done, had it not been for the ſmart of the Plague; the feeling of God's heavy hand makes wicked Men fly out, break into a rage and grow mad, as we read of *Julian* the Apoſtate, who in the

(*a*) Rev. 16. 9, 21.

Fight

Fight where he dyed, being wounded with an Arrow, took in his hand ſome of the Blood that came out of the Wound, and threw it up whilſt he pronounced theſe blaſphemous words againſt our Saviour, *Galilean, thou haſt overcome me.* Thus God by himſelf or inſtruments works ſuch things as make notorious ſinners much worſe and more deſperate: This Doctrine(a) *Auſtin* taught out of Scripture, and by other ſtrong reaſons proveth how God doth blind the minds and hardneth the hearts, not with *patience* and *bare permiſſion, but with power and action.* Amongſt other things in ſeveral places he ſaith to this purpoſe, how by a juſt and ſecret judgment of God, the wills of wicked Men are moved to commit thoſe things which in relation to Men have the nature of ſin. This I bring to ſhew that as our Adverſaries would have it, 'tis no new Doctrine of our own, but that ſome Eminent Doctors of the primitive Church have found it in Scripture as well as we.

(a) *Lib. 6. contra Julian. cap. 3. & de grat. & lib. arbit. cap. 20. & 21.*

But the better to underſtand this, we muſt know how God hardneth, *Satan* hardneth, and *reprobates* harden themſelves: God as a Judge, Satan as an Executioner, and the wicked harden themſelves as guilty Men. *Firſt*, God hardneth, not by infuſing any malice or hardneſs, but *firſt* leaving them in their hardneſs, not ſoftning them, withdrawing and denying them his Grace. *Secondly*, Working ſomething both within and without wicked Men, by means whereof out of their natural corruption, they take an occaſion of hardning themſelves more and more, ſuch are ſeveral *thoughts and affections*, not evil in themſelves as may be outward luſt and deſire of Honour, Riches, &c. which the corrupt mind is eaſily and blindly inticed by and lead unto, ſuch are alſo ſeveral Calamities, Precepts, Accuſations, Threatnings, Prohibitions. *Thirdly*, With delivering up to *Satan* and to ones corrupt affection. *Fourthly*, Inclining evil affections to ſome certain Objects as a puniſhment, for ſome times one ſin is the puniſhment of another. The *Devil* having God's leave hardneth with inticing men to all ſorts of evils, blinding Reaſon, diſturbing the Fancy, ſtriking Fear, giving vain hopes, and ſuggeſting evil Thoughts, when Men are either awake or a ſleep: *Wicked men*

men do harden themſelves with giving up themſelves to their own luſts, rejecting the dictates of Right reaſon, deſpiſing commands, threatnings, *&c.* Hence it appeareth how the acts of the Devil and of Reprobates ſide, concurring to harden, are evil for the moſt part, but on God's part all are good of themſelves; therefore God can by no means be made the Author of ſin, though he hardneth not only with permitting, but alſo in acting: There is no certainty of Reprobation whilſt Man is alive, except in caſe of the ſin againſt the Holy Ghoſt which is never forgiven, and ſo committed by none but Reprobates, all other ſins are pardonable which are common to Elect (ſpecially to thoſe not yet regenerated) and to Reprobates, therefore by them we ought not and cannot ground any judgment: The ſin againſt the Holy Ghoſt doth not befall every Reprobate, but only ſome, as induration properly ſo called; and although the number of Reprobates be much greater than that of the Elect, yet no Man but he who is guilty of the ſin againſt the Holy Ghoſt, hath juſt cauſe to deſpair, and of that too, one is not raſhly to judge; but hereafter we ſhall have occaſion to enlarge upon this.

Before I make an end with this point, as much conducing to our purpoſe, and to ſhew that what we hold in this matter, is the doctrine of St. *Paul*, I muſt ſhew how two Objections of our Adverſaries againſt it, were ſet down and anſwered by the Apoſtle. They are contained in the *9th Chapter* to the *Romans*, wherein are decided theſe matters of Election and Reprobation, now in queſtion againſt *Pelagians* and *Semipelagians* or *Arminians*. The *firſt* objection is as if God was unjuſt in his abſolute Decree of Predeſtination. The queſtion is ſet down verſe the 14. in theſe words: *What ſhall we ſay then? is there unrighteouſneſs with God?* The anſwer is in the ſame verſe, *God forbid.* (a) The ground of the queſtion is in verſes, 11. 12, 13. Wherein by the examples of *Jacob* and *Eſau*, is demonſtrated that there was nothing in the ſubject elected or reprobated to move God to chuſe or reject, but the only cauſe is, *the purpoſe of God according to election, not of works, but of him*

(a) Rom. 9. 14.

that calleth; The circumstance of the persons doth afford us these Considerations. *First* no difference could be pretended from nature, they were Brothers by the same Father and Mother, nay, born at the same time, for they were Twains, so that on that account no priviledge or advantage to plead for. *Secondly*, Not any thing of works or of Faith, for before the Children were born, neither having done any good or any evil, it was said, *the Elder shall serve the younger*. Mark that if there had been any natural priviledge, it had been on *Esau*'s side, who was the Elder, yet the Elder was to serve the Younger, for *God loved Jacob and hated Esau*, of which no other cause assigned but the will and purpose of God. What? saith carnal reason, to make so great a difference where is such an equality, to love and to hate those which had not deserved it, cannot be without some injustice: yet, ye see the Apostle saith, no such thing, *God forbid*, for the Lord is just in all his ways, and the reason of this by the Apostle given in the following verse, is this, the will of God, *I will have mercy one whom I will have mercy*. Out of this we say, the purpose of God according to Election, is here understood of God's eternal Predestination, which Election is ascribed only to God who calleth, all works excluded, because there were none, nor could be none, the persons not yet being born. 'Tis an idle distinction to say, not for works present, but for works to come, since, if it had been necessary, the Apostle might have made the distinction, but he *absolutely* say, not of works. After *Semipelagians*, *Arminians* saith, not of works but of Faith. As St. *Austin* answereth against works, so he doth against Faith being the cause why God loved *Jacob*? It can be no better done then in his words. (a) *Did the Apostle say not of works, but of him that believeth, even this also did the Apostle take from men, that he might give all to God, saying, but of him that calleth, not with every call, but by such a call whereby we are made to believe.*

(a) *August. de dono perseverantiæ cap. 7.*

We

We now come to the *ſecond* objection, Verſe 19. (a) *Thou wilt ſay then unto me, why doth he yet find fault? For who hath reſiſted his will:* As if he had ſaid, if I be reprobated, I cannot help it, 'tis not my fault if I be damned, I cannot reſiſt his will; neither my ſelf nor (b) *none can deliver me out of his hands.* To know the occaſion of this ſecond Objection, we muſt go back to the 15 verſe, and ſo down to the 19th. St. *Paul* not being content to ſay, God forbid there ſhould be any unrighteouſneſs in God, giveth a reaſon out of God's own mouth, for he ſaith to *Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.* Which makes the Apoſtle draw this Conſequence, *So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*: To this purpoſe, he brings out of Scripture an argument concerning *Pharaoh. For this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.* The Hiſtory of *Pharaoh* is well known; The Apoſtle here makes uſe of that example, to ſhew how God raiſeth up ſome to be ſubſervient to his ends, and this particularly to ſhew on him the glory of his power, to be manifeſted either in this world or in that which is to come, or in both: Hence he draweth this Concluſion, *Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.* Which giveth occaſion to the queſtion, *why doth he find fault?* Which puts the Apoſtle upon a high ſtrain, as mightily concerned for the Right and Honour of God, which this Objection ſeems to ſtrick at. Wherefore to ſtop the mouth of ſuch, he ſaith, *Nay but, O man! who art thou, that replieſt againſt God, ſhall the thing formed ſay to him that formed it, why hath thou made me thus?* Shall Man expoſtulate with God? The Creature with his Maker, as if he were accountable. *Hath not the Potter power over the clay, of the ſame lump, to make one veſſel to honour, and another to diſhonour.* Hereat, let every mouth be ſtopped, the Plea is the ſoveraign and abſolute power of God over the Creature. The Clay is the Potters, and what hath any one to do to queſtion what he doth with it? Let me anſwer

(a) Rom. 9. 19

(b) Job 10. 7.

Rom. 9. 15, 16. &c.

Verſe 17.

Verſe 18.

ſuch wretches in the words of the Prophet. (a) *Wo unto him that ſtriveth with his maker: let the potſherd ſtrive with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, what makeſt thou or thy work, he hath no hands?* As amongſt Men, queſtion a lawful Princes Right is Treaſon, ſo to queſtion God's Right is no leſs than Blaſphemy. In Scripture when God is willing to demonſtrate his Abſolute Power, he makes uſe of the compariſon of the Potter and the Clay. Thus *Jeremiah* is ſent to the Potters Houſe, *O houſe of Iſrael, cannot I do with you as this Potter, ſaith the Lord? behold as the clay is in the potters hand, ſo are you in mine hand, O houſe of Iſrael.* The ſame compariſon is uſed in another place by the Prophet *Iſaiah*: (c) *Shall the work ſay of him that made it, he made me not? or ſhall the thing framed ſay of him that framed it, he had no underſtanding?* God cannot endure to have his Soveraign Right and Power called in Queſtion, and good reaſon too: (d) *Is it not lawful for me to do what I will with my own?* No ſay ſome, beſides his good will and pleaſure, he muſt give the reaſon why he reprobates ſome and not others? Why he elected *Peter* and reprobated *Judas*? Why he loved *Jacob* and hated *Eſau*? To ſay it is according to his Will and Pleaſure, that doth not ſatisfie us, what reaſon can we have above the Will of God, which is the rule of all Equity, Reaſon, and Wiſdom? Herein we are not to preſume beyond what is written.

(a) Iſai. 45. 9.

(b) Jerem. 18. 2, 3, 4, 6.

(c) Iſa. 29. 16.

(d) Matth. 20. 2.

For all this they make two Objections, *firſt*, 'tis againſt the Juſtice of God to reprobate Men who have done no evil, though Scripture ſaith clearly it is ſo, to father injuſtice upon God, is certainly a great impity, God is moſt juſt in every thing he doth, though we cannot fathom into the particular cauſes, yet his juſtice is a general one, the conſideration whereof ought to ſtop the mouth of every Creature. What ſhall we ſay to the caſe of the Flood, which was a great judgment, whereby the whole World, eight perſons excepted, periſhed in the Waters. 'Tis true, the wickedneſs of Men was raiſed to an utmoſt degree, but withall it muſt be owned, that there were many Infants, new born Babes, yea ſeveral quick in the Womb who had committed no actual ſins, yet were involved in that gene-

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ral deſtruction. *Death*, ſaith, *Paul reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion.* *Adam*'s ſin was an actual ſin, eating the fruit of the Forbiden-tree, it could not be Original, for he was created in Innocency; but ſeeing (*a*) *death is the wages of ſin*, and that thoſe Infants who had committed no actual ſin, dyed in the Flood, we muſt find another ſin, not after the ſimilitude of *Adam*'s tranſgreſſion, and that is Original-ſin. Now I ſay, that as Original-ſin was a juſt cauſe of the natural Death of thoſe Babes, ſo the ſame ſin, when it pleaſes God to leave them in it, is a juſt cauſe of Eternal Death, in thoſe whom he puniſheth with it; for Eternal Death, as well as Natural, is the wages of Original, as of Actual-ſin. And though ſin be not the cauſe to move to paſs ſentence upon any, yet that ſentence is paſſed upon none but what are ſinners. Hence I conclude, that as God was juſt in inflicting by the Flood, Natural Death upon thoſe Children that were unborn, or newly born, before they had done any evil, ſo this holds for Election as for Reprobation, in relation to Faith as to Unbelief, according to that famous place of *Romans*, about *Jacob* and *Eſau*. It is to be obſerved how St. *Peter* calls (*b*) *the world of the ungodly*, that world which the Flood drowned, without any exception at all of Infants or others. What hath been ſaid of the Flood, may be ſpoken to the ſame purpoſe of that terrible judgment upon *Sodom* and *Gomorah*, and the Cities about them, where no doubt were alſo Infants, new born Babes and ſome quick in the Womb, which as (*c*) St. *Jude* ſaith, *ſuffered the vengeance of eternal fire, and are ſet forth for an example.* Yet in all thoſe things no exception againſt God's juſtice, for he is moſt juſt in all his ways. For if we muſt believe *David*, the Lord is righteous in all his ways, and holy in all his works, *Pſal.* 15. 17. What ſhall we ſay as to the caſe of *Achan*, his ſin was perſonal, he alone had committed it: yet that ſame ſin his Sons and Daughters; nay the very Beaſts, as his Oxen, Aſſes, Sheep as well as he, were by God's immediate command ſtonned to death, and burned with fire: Though, in the eyes of Men, they ſeemed innocent, yet were guilty in the

Rom. 5. 14.

(*a*) Chap. 6. 23.

(*b*) Pet. 2. 5.

(*c*) Jud. 7.

the Lords eyes. *Joſh.* 7. 24, 25. So in the particular caſe I before quoted, of the Man that was blind from his birth, our Saviour ſaith, that neither the Man had ſinned nor his Parents, but that the works of God ſhould be made manifeſt in him, This was a ſufficient anſwer to the diſciples, they put no more queſtions about it. But *Arminians* will impeach God's juſtice for denying ſight to one who had not actually ſinned. Do not they do ſo in calling the equity of God's Decrees touching Men into queſtion? Can any thing in Scripture be plainer than this, (*a*) that God hath mercy on whom he will have mercy, and whom he will he hardeneth, that he hath appointed ſome to be veſſels of mercy to the praiſe of the glory of his grace, and ſome to be veſſels of wrath, to make his power to be known, and that he maketh all things after the counſel of his own will: Yet what more uſual than to diſpute how this can agree with juſtice? And with what reaſon God may puniſh that ſin, which by vertue of a Decree is unavoidable. 'Tis ſtrange, yet too true, how peremptory ſawcy and blaſphemous ſpeeches ſome in their Cups, and others ſometimes upon other occaſions break into, upon this ſubject, and would reduce God to ſuch terms of reaſon as they fancied to themſelves. After ſuch declarations about theſe things which God hath given in his word, were it not better to give him Glory, and with *David* ſay, *O Lord, thou art juſt when thou ſpeakeſt, and pure when thou judgeſt*: And if they cannot conceive how this ſhould ſtand with equity, rather than to call to queſtion God's juſtice, were it not better to own their weakneſs. And with *David* ſay, *this is my infirmity*. For wo unto him that ſtriveth with his Maker, according to *Solomon*, (*b*) 'tis prudence not to controll an earthly King's actions, *who may ſay unto him what doſt thou?* And, *O man! who art thou that replieſt againſt God*, and if in reference to Politicks of Government, and Myſteries of State, the ſame (*c*) *Solomon* ſaith, *the heart of a King is unſearchable*, there is ſome ſecret reaſons which many cannot dive into: In God's matters, as his Decrees and wiſe diſpenſation of his Providence, much more we muſt think it to be ſo, for in the ſame Chapter the wiſe Man ſaith, *it is the glory of God to conceal a thing*.

(*a*) Rom. 9. 18, 22, 23. Epheſ. 1. 11.

(*b*) Eccleſ. 8. 4.

(*c*) Prov. 25. 2.

The

The *ſecond* Objection they make, and which we already have given a hint to, is this, if I be reprobate, and 'tis God's pleaſure I ſhould go to Hell, it is not in my power to help it, ſo their Damnation they father upon God's pleaſure: This is too much like our firſt Parents, to lay the fault upon others, to excuſe themſelves, *The woman whom thou giveſt to be with me, ſhe gave me of the tree, and I did eat*: He throws it on the Woman, and ſhe upon the Serpent, *the ſerpent beguiled me.* If God had not given him the Woman, then he would not have ſinned, nor the Woman, if God had not created a Serpent; ſo if God had not reprobated us, ſay ſome, we had not been damned. But this is no more able to excuſe them, then the fig-leaves were to cover their nakedneſs, though never ſo cunningly ſewed together. Gen. 3. 12. 13.

The Apoſtle lays open the caſe, how God directeth and turneth all for his glory, even the worſt of things, For *our unrighteouſneſs doth commend the righteouſneſs of God, and thorough our lie the truth of God hath more abounded unto his glory.* Rom. 3. 5, 6, 7. Yet for all this, though theſe evil things are turned to the greateſt good, that is, the glory of God, we are nevertheleſs guilty and not excuſeable when God judgeth us as ſinners, and *takes vengeance of our unrighteouſneſs.* The Doctrine then is this, that the ſins of Men ſerve to the glory of God, for as skillful Phyſicians make poiſons to be ingredients into their beſt Cordials, ſo the wiſe God makes Man's greateſt ſins to be ſubſervient unto his glory, and draweth good out of evil. Yet for that, thoſe poiſons are poiſons in themſelves, thoſe ſins in themſelves are ſins, and God doth puniſh them without any injury either to his mercy or to his juſtice. But becauſe 'tis natural with Man to raiſe queſtions, to find out excuſe for himſelf, here the Apoſtle doth propoſe one, which carnal ſence and reaſon, are apt to make againſt this Doctrine, and therefore to qualifie the objection, and ſhew he doth not approve of it, he ſaith, *I ſpeak as a man*: Well, what doth Man ſay, if my ſin commends the righteouſneſs of God, and becomes an inſtrument of his glory, then God is unrighteouſs to take vengeance of me, and puniſh me as a ſinner, beſides, that

I cannot avoyd ſinning, being a reprobate. But the Apoſtle ſaith, *God forbid*, though things be ſo, yet there is no unrighteouſneſs in God, thou art in the wrong to think and to ſay ſo, and he gives a reaſon, *For then, how ſhall God judge the world?* and as *Abraham* ſaid, *Shall not the judge of all the earth do right?* *Gen.* 14. 15. This is a true Doctrine which by ſome was miſconſtrued, and that makes St. *Paul* complain, they *ſlanderouſly reported of him*: We have the ſame ground to complain againſt *Arminians*, and for the like ſlander: Let this Text be compared with that of *Rom.* 9. 14. 15.

To what hath been ſaid, we ſhall add that the Decree of reprobation is the ſentence, and Damnation the execution of it. Sin is not the cauſe of reprobation, but ſin is the cauſe of Damnation; God as Judge hath paſſed ſentence, yet there is a reprieve, but the laſt day ſhall be Execution-day, then actual ſins ſhall be laid to the charge of reprobates, they ſhall have nothing to ſay for themſelves, why ſentence ſhould not be pronounced againſt them. For the ſins of the Elect, they ſhall ſolemnly be declared to be forgiven in and through the Lord Jeſus; and though Grace be the means appointed for us to come to glory, yet reprobates are not appointed to ſin, though it be the way to eternal miſery, for there is a different reaſon of means conducing to Salvation and thoſe to Damnation. God is the Author of the firſt, which are good, becauſe he puts into the Elect that which was not in them, namely, his Grace, Faith, Repentance, Holineſs, *&c.* But as to the laſt, he infuſeth nothing into reprobates, he finds in them that which is evil, namely ſin, and there he leaves it, he is not bound to take it away, Mercy is free, and God is the Author of Grace, which is the way to Salvation, but not of ſin, which is the way to Damnation: Theſe two ſeveral ways all the world will go, ſome one way, and ſome another, wherefore that Exhortation of St. *Paul* is very neceſſary, (*a*) *Examine your ſelves, whither you be in the Faith: prove your ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except you be reprobates.* The reaſons of God's election and reprobation differ as much as Mercy doth from Juſtice:

(*a*) 2 Cor. 13. 5.

from Juſtice: His ordaining means for one doth not conclude his ordaining means in like manner for the other.

Againſt the Text about *Jacob* and *Eſau*, which ſtrikes home upon them, they ſay two things, *firſt*, concerning the ſignification of the word *hated*. *Secondly*, That tis ſpoken of temporal advantages, and not of ſpiritual things. As to the firſt, God loved *Jacob*, and hated *Eſau*, mean's nothing elſe but that God loved *Eſau* leſs than *Jacob*, which interpretation they ground upon that place, where 'tis ſaid that *Leah* was *hated*, that is, as in the foregoing verſe, leſs loved than *Rachel*, Gen. 29. 31.

We know how in Holy Scripture, one and the ſame word, hath ſometimes a different ſignification, but the true one, is always to be deduced out of the ſcope of the place, and the Analogy of Faith. How often doth the word of God mention his Hatred, Anger, Indignation and Wrath againſt the wicked, whom he is ſaid to abhor, and they are ſaid to be abomination unto the Lord, when God ſpeaks of evil men, in oppoſition to the good, whom he is ſaid to love as to hate the others, muſt we underſtand that hatred, of his love only with this difference of a leſſer and lower degree, this were to overthrow the whole Scripture, and the intent of God's Spirit therein. Certainly the ſence of that Scripture by them quoted, doth not at all reach our caſe, or come within our preſent purpoſe. There it is ſpoken of the paſſion of a Husband who having two Wives, that Affection of his had two ſeveral Objects; but St. *Paul* mentioneth the love and hatred of God towards his Creatures, which in *verſe* 18. of the ſame Chap. is repreſented by his ſhewing mercy to one and hardning the other. Let the ſignification of a word be what it will, yet all muſt agree how there ought to be a vaſt difference in the meaning, in relation to the carriage of a Husband towards two Wives, whereof he loves one more than the other, and that of God, of a great and a juſt Judge towards two perſons whereof he hath choſen the one and rejected the other, as may be ſeen in the caſe of *David* and *Saul*: As in that of *Abel*, unto whom and to his Offering the Lord *had reſpect*, and of *Cain* unto whom and to his Offering *God had no reſpect*. The Gen. 4. 5.

like may be ſaid of *Iſaac*, that was the Son of the Promiſe, and *Iſhmael* of the Fleſh, and ſo here God loved *Iſaac* and hated *Eſau*.

Beſides, love and hatred are humane Paſſions, not really in God, though improperly attributed unto him after our manner of conceiving, and to condeſcend to the weakneſs of our Nature, they are not affections in, but effects from God; when God beſtowes favours, he is ſaid to love, and when he inflicteth puniſhments, to hate. By love and hatred of God are meant the Mercies or *Bleſſings* and *Curſes* of God, *Come ye bleſſed, depart ye curſed.* 'Tis called the wrath of God, which abideth on him that is the unbeliever. Reprobation is called hatred, as Election love. *Rom.* 9. 11.

John 3. 36.

Now we muſt come to the other part of their exception, how here the Apoſtle ſpeaks of temporal advantages, and not of ſpiritual bleſſings: To ſay that love and hatred here relate only to temporal things is not enough, thoſe words are taken out of *Malachy*, 1. 2, 3, 4. and there is in it alſo ſomething of the worldly concernment, when God ſaid he laid his Mountains, and his Heritage waſt, for the Dragons of the Wilderneſs, which yet is a Metaphorical expreſſion, whereby things of another nature may be repreſented as we ſee at the latter end of the 4*th.* verſe, 'tis called *the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever.* So this hatred is extended upon his Poſterity.

But as to the ſcope of the place, we can neither deſire nor have a better interpreter than St. *Paul*, Rom. 9. Where we find he doth apply it to ſpiritual things; not only to temporal Mercies and Judgments, but alſo to eternal, as 'tis the whole ſcope of the Chap. Wherein from the beginning the Apoſtle ſheweth God's diſtinguiſhing mercy in matters of Religion between *Jews*, and *Gentiles*, to the firſt, beloved, the Adoption, and the Glory and the Covenants, and the giving of the Law and the Service of God and the Promiſes, which our Saviour reduceth to Salvation, when he ſaith *Salvation is of the Jews.* John 4. 22. All which privileges, the *Gentiles* were excluded from, as the Apoſtle ſaith elſewhere.

They

they were without Christ, being aliens from the common wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world. Another great privilege of the *Jews* by the Apstle mentioned, is this *of whom as concerning the flesh Christ came, who is God blessed for ever.* The very naming of Christ, the promised Messiah, shews, St. *Paul* speaks of higher things than are worldly and temporal. He goes farther, for he declareth distinguishing mercies between the *Jews* themselves, when he saith, *They are not all Israel that are of Israel.* And what also meaneth his opposition, *of the children of the flesh, to the children of God, of the promise,* and *of the seed?* Doth he not make a palpable distinction and visible opposition between *Isaac* and *Ishmael,* when he saith, *In Isaac shall thy seed be called,* which afterwards doth continue in the persons of *Jacob* and *Esau,* the first he loved, the other he hated before they were born and had done any good or evil, the ground of which love or hatred he attributes to Election, when he saith, *That the love of God according to election might stand, not of works but of him that calleth?* Hence doth it not appear how God not in consideration of any works which could not be before men were born, loved and elected *Jacob,* hated and reprobated *Esau;* and that without any injustice in the least, or the least ground in the Creature to complain, whether *Jews* or *Gentiles,* for he speaks generally of both, when he saith, *Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth,* and this out of his absolute power over the Creature, as the Potter hath over the Clay? Can any one without blushing, say that by making *vessels to honour and vessels to dishonour,* that by these words *God willing to shew his wrath and to make his power known to men, endured with much long suffering the vessels of wrath fitted to destruction,* and by these other words, *that God might make known the riches of his glory, on the vessels of mercy which he had before prepared unto glory?* I say can any man of sense affirm this to be spoken of outward and temporal things, and not of Spiritual and Eternal, of Election and Reprobation, whereunto in the next verse he joyneth vocati- Ephes. 2. 12.

on of himſelf and others, when he ſaith, *Even of us whom he hath called, not of the Jews only, but alſo of the Gentiles*, which hath a Connexion with, and muſt be applyed to thoſe veſſels of mercy afore prepared unto glory mentioned juſt the verſe before, amongſt whom he declareth himſelf? The whole reſt of the Chapter doth evidence and confirm our aſſertion, wherefore we ſhall no longer ſtand upon it, to ſay ſome few words more to the inſtance of *Jacob* and *Eſau*.

Eſau had Temporal Bleſſings, his Father gave him the Fatneſs of the Earth and the dew of Heaven from above; he grew Strong and Mighty, ſo the great difference between him and *Jacob*, conſiſted not in worldly advantages, it was of another nature; in Scripture he is branded with the name of prophane, who after he had ſold his Birthright; yet before his Father, called himſelf his firſt Born, and would as ſuch have inherited the Bleſſing, which though his Father intended for him as we ſee by his being ſo cautious to know when *Jacob* came for it, whether or not he was *Eſau* indeed, yet thorough Gods providence and *Rebeckah*'s direction, he was deprived of, and as Scripture ſaith, *when he would have inherited the bleſſing, he was rejected*, Gen. 27. Heb. 12. 16, 17.

Part of *Iſaac*'s bleſſing to *Jacob* was this, *Bleſſed be he that bleſſeth thee, and curſed be every one that curſeth thee*; which curſe lighted upon *Eſau*, who afterwards *hated Jacob, becauſe of the bleſſing wherewith his Father had bleſſed him.* 'Tis natural for one that hateth another, to Curſe and wiſh him Evil, and *Eſau* ſo hated his Brother, that he would have ſerved him as *Cain* ſerved his, being fully reſolved to have killed him, which in the ſight of God was accounted as if he had done it. *For thy violence againſt thy brother Jacob.* 'Tis not in vain, but ſurely for good reaſon that the ſpirit of God by the mouth of two of his Prophets, takes notice of the hatred of *Eſau* againſt his Brother *Jacob*, and of his Poſterity againſt *Jacob*'s, as if it had been entailed. Well upon this hatred of *Eſau*, *Jacob* was forced to leave his Father's Houſe, but God to ſhew the difference he made between the two Brothers

Gen. 27. 41.

Obid. 10.

Ezech. 35. 5.
Amos 1. 11.

thers appeared unto *Jacob* in the way, and to him renewed the promiſe made unto *Abraham and to Iſaac, and in thy ſeed ſhall all the families of the earth be bleſſed*, Gen. 28. 13. 14. Which was a Spiritual and Evangelical promiſe, by virtue of that choice which God from Eternity had made of him, preferably and excluſively to *Eſau*: So then this love to *Jacob*, and this hatred to *Eſau* before they were born, and had done any Good or Evil, had a relation to future Spiritual and Eternal Privileges.

This matter of Predeſtination may very well be illuſtrated out of the conſideration of the execution here, in a viſible way, of his Eternal Decree. So we ſhall begin immediately after ſin with that Divine Oracle. (*a*) *I will put enmity between thee*, the Serpent, *and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* This firſt promiſe of a *Meſſiah* includeth not only that conflict and victory of his over the Serpent, but alſo, an enmity between their Seeds; for though the Woman's Seed and the Serpent's be only mentioned, yet the enmity is to be between the Serpent's and the *Meſſiah*'s Seeds; for he, though he be the Woman's Seed, yet alſo hath his Seed, for ſaith the Prophet, (*b*) *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed.* The ſpecial Seed therein mentioned was the *Meſſiah*, but alſo there is contained a general, a choſen Seed, out of which by a Lineal Succeſſion the *Meſſiah* was to come: So that from the beginning of the world, there was a beginning of the execution of the Decree, there was a preterition as an Election, God divided; of two Sons of *Adam*, *Cain* the Eldeſt, taking notice how God accepted his Brothers Sacrifice and not his, (*c*) *Was wroth, and his countenance fell, after which he killed Abel*: Whereupon he *was curſed*, and thereby excluded from the hope that ever the *Meſſiah* ſhould come from him or Poſterity. Here is viſible the execution of that part of the Decree relating to mankind. Our firſt Parents had but two Sons, whereof *Cain* who as the Apoſtle (*d*) ſaith, *was of that wicked one, ſlew his brother that was righteous.* Now for the continuation of the righteous, God gives *Adam* another Son, *Seth*, ſo called by *Eve*, (*e*) *for* ſaith ſhe, *God hath*

(*a*) Gen. 3. 15.

(*b*) Iſai. 53. 10.

(*c*) Gen. 4. 5, 8, 11.

(*d*) 1 John 3. 12.

(*e*) Gen. 4. 25.

hath appointed me another ſeed inſtead of Abel. Yet at firſt, ſhe thought *Cain* had been the man, for at his birth ſhe ſaid, *I have gotten a man from the Lord*, becauſe the promiſe being in general terms, might be applyed to him or his Poſterity, but after the Murther and Curſe, he was viſibly excluded, and ſo the promiſe devolved upon *Seth* and his Poſterity, not the Eldeſt, but the Youngeſt. Here take notice how the ſeveral Reſtrictions and Applications of the promiſe, not only about the *Meſſiah*, which was to be but one individual perſon; but as to the reſt of the Seed of the promiſe, the birth-right which otherwiſe was a great privilege, was of no advantage, nor nothing elſe of natural conſideration, but ever God himſelf made the difference, contrary to the opinion, and ſometimes to the inclination of Parents, as we ſhall ſhew it in its place. We ſee God's diſcriminating choice in the almoſt conſtant preference he gave the younger Brothers, ſo that the birth-right, as we ſaid juſt now, was of no advantage to elder Brothers, and this by St. *Paul* is hinted at, when he quoted that place of *Geneſis*, *The elder ſhall ſerve the younger*. In few words, that whole method of God in bringing by degrees things into that Line, out of which the promiſed *Meſſiah* was to come, is wonderful, and doth confound all humane Reaſoning and Speculation, God managing every thing ſo, that nothing of humane Wiſdom, Choice or Power appeared in it, if it was thus in the execution of that part of God's eternal Decree, much more cauſe have we to ſay there was nothing of Man's Prerogative, Good Diſpoſition, or any thing elſe of that kind in the framing of the Decree, when as yet no Creature was exiſting, wherefore God's Predeſtination ought to be wholly and only attributed to his Good-will and Pleaſure. When that great Prophet *Samuel* was abroad anointing one of *Jeſſe*'s Sons to be King, which was an Election only to an Office, how much was he miſtaken in his judgment? As (*a*) God himſelf ſaid to him in words very conſiderable, how much more ſhall they be miſtaken, who in matter of electing Men to Eternal Happineſs, do fancy other motives, beſides the Good-will and Pleaſure of God.

Verſ. 1.

(*a*) 1 Sam. 16. 7.

Farther

Farther we ſee how by the Flood God excluded not only all the Poſterity of *Cain*, which was wholly corrupt, but alſo the greateſt part of *Seth*'s, it being only reduced to *Noah*'s Family, conſiſting but of eight Perſons; *Noah* had three Sons, *Sem*, *Ham* and *Japhet*, and it ſeemed there was no difference, God *bleſſed them* after the Flood, yet not long after, a Curſe is thundred againſt *Ham*, in the perſon of *Canaan* his Son, upon the occaſion of his having derided his Father, and a Bleſſing is pronounced upon *Shem*. This Curſe was ſo terrible, that afterwards almoſt his whole Poſterity was deſtroyed by *Joſhua*, when he put that of *Shem* in poſſeſſion of the Land of *Canaan*. Things continued in an equality, till it came to *Terah*'s Family, who had three Sons *Abraham*, *Nahor*, and *Haran*. To *Abram* in a moſt ſolemn way, and at *ſeveral* times, the promiſe was renewed and applyed, ſo that by God's choice the promiſe was in *Abraham*'s *Seed*. Yet not by *Hagar* in *Iſhmael*, but by *Sarah* in *Iſaac*. It ſeems *Abraham*, before the ſpecial promiſe of a Son by *Sarah*, thought it was in *Iſhmael*, for he ſaid, *O that Iſhmael may live before thee*, and therefore after the birth of *Iſaac*, it was very grievous in his ſight to part with him, till God ſaid unto him, in *Iſaac* ſhall thy Seed be called, ſo that though *Iſhmael* was the firſt born, Circumciſed as well as *Iſaac*, and afterwards ſaved from death by means of an Angel, yet in *Iſaac ſhall thy ſeed be called*: God and not *Abraham* made that diſtinction, ſo between *Jacob* and *Eſau*, thus God choſe the Tribe of *Judah* only the fourth Brother out of the other Tribes, and of the Families of the Tribe, that of *David* the 7*th* and youngeſt Brother: God himſelf choſe *Moſes*, *Aaron*, *Joſhua*.

(*a*) Gen. 7. 1. Chap. 9. 1, 25, 26.

Chap. 11. 27. chap. 12. 1, 2, 3, 7.

chap. 21. 12.

chap. 17. 18.

chap. 21. 11, 12.

The like example we have afterwards in *Iſaac*'s Family about *Eſau* and *Jacob*, which hereafter I ſhall have occaſion to make uſe of. *Eſau* was the Elder by the ſame Wife, *Rebeckah*. (*b*) *Iſaac* is fully reſolved to give him his chief Bleſſing, yet by God's ſpecial direction ſends him out of the way, and in his abſence *Jacob* by his Mother's advice, who liked and loved him beſt of the two, obtained that Special Bleſſing, which God intended for him, and as theſe

(*b*) Gen. 27. 4, 8, 27, 28, 29.

theſe promiſes after *Abraham*, had been renewed unto *Iſaac*, ſo afterwards they were unto *Jacob*.

And although this diſtinctions of Perſons, Families and Nations, had a ſpecial regard to the Perſon of the *Meſſiah*, yet there is ſuch a relation between that Saviour and thoſe that by him were to be ſaved, that both theſe things were a carrying on at the ſame time. Indeed till *Abraham*'s time things were in a more general and indefinite way, but then his Perſon and Family being fixed upon, as to the extent of that, things were brought into a narrower compaſs, though as to the promiſes which before were more in the dark, God did much enlarge and give them a greater light; and to ſhew it is ſo, and that this doth alſo relate to the Elect, I appeal to St. *Paul*, who makes uſe to this ſame purpoſe of thoſe diſpenſations of God with *Abraham* under the Old Teſtament; as we may ſee it clearly in that place where he ſpeaketh of *Abraham*'s righteouſneſs, not thorough Works, but thorough Faith, and that promiſe was not only to him, but alſo to his Seed, which alſo received the Seal of the Covenant, and not only to him, but he received the promiſe, That (*a*) *in him ſhould all families of the earth be bleſſed*, which directly pointed at the *Meſſiah* Jeſus Chriſt, that ſhould be born of his Seed; but alſo this other promiſe, that he ſhould be (*b*) *Father of many Nations*, and *that he would be a God to him, and to his ſeed after him*, and theſe promiſes the Apoſtle calls (*c*) *The Goſpel preached before unto Abraham*. And to ſhew how this relateth to the Elect and Believers, the Apoſtle ſaith (*d*) *Therefore it is of faith, that it may be by grace to the end the promiſe may be ſure to all the ſeed, not only to that which is of the law, but that alſo, which is of the faith of Abraham, who is the Father of us all*, That is of all Believers; ſo then there was a double Seed, that which is of Faith, and that which is of the Law; and accordingly a double promiſe, one of Temporal, the other of Spiritual Bleſſings which both were ſurely performed, and this the ſame Apoſtle enlargeth upon, and ſpiritualiſeth the promiſe, with ſaying that (*e*) *all the ſeed of Abraham are not children of Abraham*, for there are the *children of the fleſh*, and *the children of God*.

(*a*) Gen. 12. 3. and chap. 22. 18.

(*b*) Gen. 17. 4, 7.

(*c*) Gal. 3. 8.

(*d*) Rom. 4. 16.

(*e*) Rom. 9. 7, 8.

But

But the children of the promiſe are counted for the ſeed: And he inſtances it not only in *Iſaac*, who was the ſon of the promiſe, but alſo in *Jacob* and *Eſau*, the firſt a child of God and of the promiſe, the other the child of the fleſh, one was loved, the other hated; but there is in the Book of (a) *Revelation* ſomething much to our purpoſe, the Woman was delivered of a Man-child, that is the Lord Jeſus, for two reaſons. The *firſt*, by the character therein given of him, *who was to rule all nations with a rod of iron*, a thing applyable to none but him. The *ſecond* reaſon is the attempt of the Dragon at his birth, for that ancient Dragon, would have deſtroyed him in his very Cradle, by the means of *Herod*, (b) *who ſought his life*: So that *Chriſt* was that true individual perſon promiſed under the name of the Woman's Seed; but there is beſides her the remnant of her Seed, for when the Dragon could hurt neither the Man-child nor the Woman, he went (c) *to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.* That is the Elect and Believers.

(a) Rev. 12. 5.

(b) Matth. 2. 19, 20.

(c) Rev. 12. 17.

This hath not led us out of our way, but all along ſhewed us a diſtinguiſhing mercy of God upon ſome, which others were excluded from, and that nothing of a natural privilege moved God to do ſo, only out of his own good-will, even in ſome places againſt the intentions of the good Inſtruments he made uſe of, and this hath by degrees led us to the great points of Vocation and Election, which St. *Paul* doth treat of in the laſt quoted place, all which together doth concur to the clearing and further manifeſtation of the truth. I could carry it on further in both branches, as to the perſon of the *Meſſiah*, and as to his Seed and his Choſen, and to entail thoſe promiſes chiefly upon the Tribe of *Judah*, and the Family of *David*, and alſo to ſhew how great and viſible a difference there was after *Solomon*'s death, and the renting of Ten Tribes, only *Judah* and *Benjamin* adhering to *Reboboam*, *David*'s Grandſon. How *Jeroboam* upon a Politick account altered the true worſhip of God, whereby he made *Iſrael* to ſin, after that diviſion, not one good King over *Iſrael*, they all generally fell into Idolatry, and all manner of wickedneſs, till after ſeveral interruptions in the Succeſſion, and after the cutting ſhort the Tribes of *Gad*, *Reuben* and *Manaſſeh*, and how

(a) 2 Kings. 15. 29. by *Tiglath-Pileser* the people of (a) *Gilead* and *Galilee*, and of *Naphtali* were carried into *Assyria*. And at last, in
(b) Chap. 17. 6. Chap. 25. the days (b) of *Hoshea*, the Ten Tribes were by *Shalmaneser* transported into Captivity, and about 140 years after in *Zedechiah*'s time, *Jerusalem* was taken by *Nebuchadnezzar*, and *Judah* carried into *Babylon*, whence after 70 years Captivity they returned, the City was newly built, and also a new Temple, but they could never recover themselves as before, *Antiochus* came after upon them, then they passed under the Dominion of the *Romans*, and then in the fullness of times, after great Confusions and Revolutions, the promised *Messiah* the Lord Jesus Christ came into the World, whose coming made a new face of the Church, then the Woman's Seed bruised the Serpent's Head, the Ceremonial Law was abrogated, a new Ministry instituted, the Gospel Preached, the *Gentiles* called, and though the Oracles concerning the coming of the *Messiah* be fullfilled, yet the promises about his Seed do go on and will, till all be gathered in one, and their number perfected. So with *David*
Psal. 111. 3. we must say *his work is honourable and glorious.*

All these things I say, I could have insisted upon, to shew the wonderful and adorable Providence, according
(c) Heb. 2. 10. to his Eternal Purpose, (c) *In bringing many sons into glory*, by the way of Grace, and amidst a great variety of Dispensations; but I think what hath already been spoken is sufficient for our present purpose, and it directly leadeth us to say something about Providence.

CHAP. IV.

Of PROVIDENCE.

GOD hath not only created the World, but he doth also govern it, this is called actual Providence, whereby he ruleth all his Creatures, specially mankind. We shall not speak of it in its full extent, for the whole world, and every thing therein is the Object of God's Providence; he takes care of, and governs great and small things, necessary and contingent, good and evil, but we shall speak of it only as much as is conducing to our present purpose, and as it chiefly relates to good and wicked Men, in order

to

to their Salvation and Damnation, as much as it leadeth to the execution of God's Decree of Predeſtination, for this is the part of it which the Papiſts and *Arminians* do ſtrike at, and which by the help of God, we now intend to vindicate, as far as he will be pleaſed to enable us. Some make a confuſion of Predeſtination and Providence, as if it was the ſame thing, but there is a great difference, this laſt is of a larger extent, and as we already ſaid, is extended upon every Creature of what nature ſoever, but Predeſtination regards only Men (and Angels at the moſt) yet ſuch a relation they have that one is the Decree, and the other the execution of it. Whereof for the preſent we ſhall give but two inſtances, to ſhew how thoſe things which in the world ſeem to us to be in a Confuſion, and meer accidents of Man's malice and deſigns, are by God's ordering moſt wiſely directed to a good end; to the unſpeakable comfort of thoſe who obſerve ſuch effects of Providence. The *firſt* inſtance is that (*a*) of *Joſeph's* being ſold by his Brethren, a moſt wicked thing in it ſelf, which he acknowledgeth, and in it admireth the ordering of Providence, for he ſaith to them: (*a*) *As for you, ye thought evil againſt me, but God meant it unto good, to bring to paſs as it is at this day, to ſave much people alive.* For thus they were preſerved from being deſtroyed by Famine, and this in order for above 400 years after, to bring them out of *Egypt* with ſo many wonders, and to lead them into the poſſeſſion of the promiſed Land. But before I leave this point, ſome thing more I muſt offer to the conſideration of ſerious and thinking men. Certainly the ſeveral degrees of God's Providence in *Joſeph's* caſe, are to be admired. Firſt, his dreams, then his declaring of them, which raiſed the hatred and envy of his brethren againſt him: his Fathers ſending him to them in the field, whereupon they took counſel to kill him: *Reuben's* preventing their deſign, and adviſing to caſt him into a Pit, God at that very time bringing by a company of *Iſhmalites*, and *Juda's* council of ſelling him to them, their bringing him into *Egypt* and ſelling him unto *Potipher* a great Man with *Pharaoh*, his Wifes unchaſt deſigns upon him, her manner of vengeance ſeeing her ſelf denyed: And here indeed appears a dark effect of a wiſe Providence, that ſo good an act of

(*a*) Gen. 37. 21.

(*a*) Gen. 50. 20.

his ſhould be followed with his being caſt into Priſon; but 'twas in order to bring him nearer to *Pharaoh*, for 'tis obſerved how the Lord was with him, giving him favour in the ſight of the keeper of the Priſon, as before he had fonnd grace in the ſight of *Potipher* whilſt he was in Priſon, God's Providence brought into the ſame place the *Butler* and the *Baker* of the King of *Egypt*, then followed their ſeveral dreams with their interpretation by *Joſeph*, whoſe deſire the chief Butler minded not, but forgat him. But two years after *Pharaoh* dreamed, and none of the Magicians could interpret, upon this occaſion the Butler remembered him, ſo he was ſent for by the King, and after the interpretation he was raiſed to be next under *Pharaoh*, the greateſt Man in the Kingdom. Then God called for a Famine upon the Land; but as *David* obſerveth, *Pſal.* 105. he had ſent a Man before them to preſerve life to *Jacobs* Family, as *Joſeph* ſaid to his brethren, *it was not you that ſent me hither, but God. Gen.* 45. In *Egypt* they multip ied exceedingly, though under Oppreſſion and Bondage, till the time of their deliverance, as promiſed to *Abraham*, was come, and the iniquity of the *Amorite* was full: How much is herein to be admired God's wiſe and adorable Providence? Thus (for a *ſecond* inſtance) the combination of (*b*) *Herod, Pilate, the Gentiles and people of Iſrael*, againſt our Saviour, to ſhed innocent blood, was by God's Providence directed, *to do whatſoever the hand and counſel of God determined before to be done.* We muſt think the like of every other effect of Providence, though we cannot tell the reaſons of it. I declare in the whole diſpenſation in time of our Salvation, nothing moves me more than the conſideration of God's ordering things for the good of his people, and I therein admire and adore his Infinite Mercy, Wiſdom and Power.

(*b*) Acts 4. 27. 28.

And thus God over-rules the evil deſigns of wicked men, and of devils too, for although their being evil be contrary to God's will, which is good, it doth not hinder but that they do fall under his Providence, for as a ſtubborn Horſe is by the Rider governed and directed to a certain end and place; and as a Magiſtrate doth rule and compel to duty, Seditions and Rebellious Subjects; Thus with the Curb of his Providence

vidence, God doth over-rule the ſtubbornneſs of the wills of Devils and Wicked Men, reduceth them to order, and directeth them to his end. We ſee in the caſe of *Job* how *Satan* can do nothing againſt him, without God's ſpecial leave, neither can he go a jot beyond what he is allowed. Againſt this truth this objection is made, God is the Author of things done by his Providence, but God is not the Author of Evil and Sin, therefore Evil and Sin are not done by his Providence. I Anſwer God is the Author of things efficiently (that is the true and proper effect of a Cauſe) done by his Providence, but ſin and evil are not efficiently done, but permiſſively, or by permiſſion, as hereafter it ſhall be explained. Evils of ſin, are ſaid to be done by Providence, becauſe God ruleth things done by evil and wicked Men, yet is free from the evil and ſinfulneſs thereof. Thus a Rider ruleth and maketh a lame Horſe to go, yet is not the cauſe of the lameneſs, a Man writeth a good hand, yet writting with a bad Pen, what he writes is not well written, 'tis not the fault of the Hand but of the Pen; the lameneſs lies in the Horſe, and the vitioſity or fault in the Inſtrument.

Now Providence is a Divine and perpetual act, whereby all and every thing is preſerved, ruled and directed to its own and proper end: There are three degrees of Providence, as *Preſervation*, *Governing* and *Ordering* of all things; out of every one of theſe degrees do appear the Wiſdom, Freedom, Power and Goodneſs of God: Hence he is ſaid to adminiſter every thing *Wiſely*, becauſe (*a*) *every thing lies open before his eyes*; all being well diſpoſed towards good and certain ends, Cauſes do accordingly produce their effects. God herein acteth *freely*, for nothing compelleth him to this Government of the World, neither doth he without himſelf act any thing out of a natural neceſſity, but out of his own free-will, then *powerfully*, becauſe out of his own Will and Pleaſure he doth what he pleaſeth without any trouble or diſturbance, ſo that nothing can hinder him. Laſtly, he adminiſtereth *well*, becauſe he never fails in any thing he doth, out of any miſtake or error in the underſtanding, or a deviation in his Will from that which is Right, Good and True.

(*a*) Heb. 4. 13.

And though I am to ſpeak chiefly of God's ſpecial Providence,

vidence, yet before I enter upon the matter, it will be neceſſary for the better underſtanding of it, for me to go up higher and ſay ſome things in general of the acting principle in God, which is threefold, *Directing*, *Commanding* and *Executing*; the principle directing the Action, is the underſtanding which in God is the ſame with his Divine Knowledge and Wiſdom; This is a property of God, whereby he knoweth himſelf, in himſelf, and every thing without himſelf, not only of things that are, whether they be neceſſary, contingent, paſſed or future, whether thought, ſpoken or done, whether good or evil, but even thoſe which are not to be, and all that moſt truly and infallibly: This underſtanding is the principle directing the Action, for no intelligent Agent willeth and executeth any thing but what the Intellect hath ſome fore-knowledge of, and propoſed it to the Will. In Men are the Intellect a faculty of the Soul, Science an habit of that faculty, and Knowledge an act proceeding from the faculty, thorough the habit, but no ſuch diſtinction in God, in whom all theſe are but one and the ſame, diſtinguiſhed only according to our manner of conceiving, God by his Eſſence, and not by any faculty or habit doth underſtand all in one eternal indiviſible and unchangeable Act, becauſe every other manner of knowing, is attended with imperfection; for he is a moſt ſimple and infinite Agent, in him no Succeſſion, no Firſt and Laſt, in him is the moſt perfect power of underſtanding, the knowledge of God being nothing elſe but the nature of God knowing, with one Act he comprehends his whole nature, and all things beſides, as the Sun at once giveth light to every thing that is capable to receive it, much more the eye of God infinitely brighter and more piercing than the Sun, doth ſee and know all things that can be known and are viſible, which univerſal Science is by Scripture attributed unto God. (*a*) *Lord thou knoweſt all things*, and (*b*) *all things are naked and open unto the eyes of him with whom we have to do.* God's Science of *ſimple intelligence*, or of things that can be, or of *viſion*, of things that ſhall be, we wholly omit, but the conditional Science call'd *media*, becauſe a middle between the other two, was forged by the *Jeſuits*, and is an abſurd invention of theirs, to reconcile free-will

(*a*) John 21. 17.
(*b*) Heb. 4 13.

and

with the infallibility of God's *Prescience* and Predestination. One thing more to be observed upon this is, that the will of God is in order before his Science of things to come, wherefore God hath foreseen this or that shall come to pass, because from Eternity he decreed to do't or permit it to be done, without which will of effecting or permitting, nothing would be done, or foreseen to be done.

Therefore the will of God is the *commanding principle*, as his mind the directing. These are (if I may so say) the grounds which his Providence is acted by, this will is that whereby God willeth himself, by himself, and every thing out of him for himself; that is for his glory, in Scripture this Will is attributed to God. (a) *My counsel shall stand, and I will do all my pleasure*, and St. *Paul*, (b) *who hath resisted his will?* And our Saviour saith, (c) *This is the will of him that sent me.* Now the great and ultimate end of the will of God, is his glory, which all things are and ought to be subservient unto, to that end saith, St. *Paul*, (d) *do all things for the glory of God.*

(a) Isai. 46. 10.
(b) Rom. 9. 19.
(c) Joh. 6. 39.
(d) Cor. 10. 31.

To dive into these matters, and be able to understand the works of learned Divines upon the Subject, one must well observe some distinctions of the will of God, as *secret* and *revealed*, of the *good-pleasure* and *of the sign.* The *secret* properly so called, is the eternal and unchangeable Decree of God, about doing or permitting several things in time to be done, which for want of being revealed are unknown to us, of this 'tis said (e) *Secret things belong to God*, as of the other, *But those things that are revealed belong to us and our Children.* Thus there are many things relating to particular men, which except those that concern the certitude of Faith, we are wholly ignorant of. Wherefore St. *James* reproveth the pride and over confidence of those, who for time to come dispose of their affairs, though they know not what that day or next will produce, therefore he will have them to add this, *If the Lord be willing.* The *revealed* will is not properly the Decree, but a declaration made in the word, which ever is an evidence of some Decree, but not always of that which we took it to be; this declaration is made either by way of Precept, Promise or Threatning, if that be done which God commandeth to be done, that declaration of

(e) Deut. 29. 29.
Jam. 4. 13, 14, 15.

God's

God's will, is a ſign and evidence that there was a Decree of doing or permitting the things that are done, if what is promiſed be performed, that declaration ſignifieth there is a Decree of performing what is performed, ſo if God inflicteth what is threatned, the revelation is a ſign of a Decree, to have things inflicted which are inflicted. But if that which is commanded to be done be not done, that declaration is ſign of a Decree to admoniſh a Man of his duty by way of Precept, and oblige him to do it, thereby to make him unexcuſable. And if what God promiſeth under an expreſſed or implyed condition, be not performed, the declaration is ſign of a Decree of ſhewing a Man reaſon why he may obtain a good promiſe? And why that promiſe is not obtained, namely, the neglect of the condition preſcribed, and if that which is threatned be not inflicted, the declaration is ſign of a Decree to exhort and invite a Man to his Duty and Repentance, and of remitting the puniſhment upon condition of Repentance; whence it appeareth that there is no contradiction between the Revelation and the Divine Decree, if one conſidereth well the diverſity of Decrees, and the meaning of the Revelation.

The other diſtinction of the *good-pleaſure*, and of the *ſign* doth not differ from the former, only that the good-pleaſure is a Decree properly ſo called, which may be either ſecret or revealed; for ſome are ſo, the will of the ſign, is the ſame with the revelation of the Decree, but one muſt have a care not to miſapply a declaration to a Decree, which 'tis not the declaration of and doth differ from, which ſome do, and ſo run into difficulties and inconveniencies. Now our aſſertion is, that God will have nothing with his *good-pleaſure*, but what alſo he will have with the *ſign*, provided one doth not underſtand every good pleaſure, as for inſtance, God in his word would have all men to be holy and obedient to his Law, but ſeeing the moſt part of the world is not holy and obedient, we draw this conſequence, that God by his eternal Decret, will not make all men holy, and ſo will not have them to be holy, for none is holy, except he is made ſuch by God. Here ſeemeth to be a contradiction between the Good-pleaſure and a ſign, which if ſo, what would become of the truth of word of God; wherefore though there be ſome diverſity, yet there is no contrariety, for the will of God revealed in the word, or the declaration that will have all Men to be holy, is not the

ſign

ſign of the Good-pleaſure or Decree, nor to ſanctifie the greateſt part of Men, for here is no agreement between the ſign and the thing ſignified, or between the Word and the Decree, but 'tis the ſign of another Decree, namely, to invite and command Men to do their duty, and ſtudy Holineſs: As to the other Decree of not making holy the greateſt part of the world, it hath another declaration, partly in the words and partly in the event. There is then no contrariety, but that ſign which doth not agree with that Decree which it doth not belong to, will agree with another of which it is the ſign.

And becauſe this is a matter of high concernment, both as to the Decrees of God, and as to his word between which, nor in the word it ſelf, there is no contrariety, to make the matter the more clear, I will bring two more inſtances; The *firſt* is out of *Geneſis* (*a*), God ſaid to *Abraham*, *take thine only ſon Iſaac whom thou loveſt, and get thee into the land of Moriah, and offer him there for a burnt offering*, &c. Here God commandeth *Abraham* to Sacrifice his Son, but in the 12 verſe, *lay not thine hand upon the lad, neither do thou any thing unto him.* Here God forbiddeth him to Sacrifice his Son; hence it apeareth as alſo the event made it good, how God would not have *Iſaac* to be ſacrificed, though before, he had poſitively commanded it. The *ſecond inſtance*, God by *Moſes* ſaid to *Pharaoh*, (*b*) *Let my people go, that they may ſerve me*, theſe are the words whereby God declareth he will have *Pharaoh* to let *Iſrael* go, and verſe the 12. *God hardned the heart of Pharaoh that he would not let the people go.* As (*c*) he ſaid to *Moſes* he would do. *I will harden the heart of Pharaoh that he will not let my people go.* Which God did at (*d*) ſeveral times, hence it appeareth that God in his Decree would not have *Pharaoh* at that time to let his people go, when he commanded him to let him go, for God hardened his heart that he would not let him go. This is the other inſtance.

(*a*) Gen. 22. 2, 12.

(*b*) Exod. 5. 1, 12.

(*c*) Exod. 4. 21.

(*d*) Chap. 10. 20, 27.

God forbid that Scripture ſhould attribute to God two contrary wills, a ſign contrary to the Decree, or a declaration in his word oppoſite to his eternal purpoſe, which to affirm is no leſs than Blaſphemy. What difference or

contrariety ſeems to be here, is not real, only in appearance, ariſing from this, that though in Scripture, God ever ſignifieth, that he will have that which indeed he is willing to have, yet he doth not always preciſely ſignifie, that poſitively he would have that which at the firſt ſight we conceive him to be willing to have: Wherefore to remove difficulties, to aſſert God's truth and ſhew the harmony and agreement between God's Good-pleaſure or Decree, and his revealed will in his word, we muſt go to Scripture, and accordingly proceed to a farther examination of the places.

In the Hiſtory of ſacrificing *Iſaac*, do appear two inward and different thoughts of God, partly out of Scripture, and partly out of the Event: The firſt was to preſerve *Iſaac* on whom were the promiſes, and hinder *Abraham* from killing him. The ſecond thought of God was his will, by a command to engage *Abraham* to Sacrifice his Son, (who by vertue of that order, prepared himſelf to obey) and thereby give an illuſtrious example of Obedience, which was tryed by this. For in the firſt verſe 'tis ſaid, *God tempted Abraham*, ſo was *Job* tryed to be made a famous example of Patience, as in this, *Abraham* was both of Faith and Obedience. Now to the point, to every one of theſe Thoughts and Decrees of God, anſwered its ſign, which are not to be confounded one with another. To the firſt, and not to the laſt belonged this Sign, or Declaration, *thou ſhalt not lay thy hand on the Lad*, &c. which at firſt was not revealed to *Abraham*. Not to the firſt but to the laſt anſwered this ſign, *Offer thy Son for a burnt offering*, ye ſee here is no real contradiction; different Decrees, different Signs, and a true harmony between ſigns and things ſignified, which would be diſturbed, if the ſign of the firſt was attributed to the laſt, and of the laſt to the firſt.

Now to the other Inſtance, in the Hiſtory of *Pharaoh*, are alſo to be conſidered two different Thoughts of Good-pleaſure of God. When *Pharaoh* was the firſt, ſecond and third time commanded to let *Iſrael* go, God's will was not ſo ſoon to bring his people out of *Egypt*, but to harden the heart of *Pharaoh*, not to let them go. The ſecond Thought

was

was to oblige *Pharaoh* by a ſpecial command to let the *Jews* go, but not preſently, for then God had miſſed his aim, and with hardning *Pharaoh*'s heart had contributed towards it, which is in no wiſe conſiſting with God's Wiſdom; but the end was to let *Pharaoh* underſtand that he was juſtly puniſhed for obſtinately diſobeying God's command, and this hardneſs of *Pharaoh* was an occaſion for God *to make his power known through the earth.* Every one of theſe thoughts had its proper ſign, the firſt's and not the laſt's (which at firſt was hidden from *Pharaoh*) is expreſſed in theſe words, *I will harden the heart of Pharaoh that he will not let my people go.* The ſign of the laſt and not of the firſt declared to *Pharaoh*, is expreſſed in theſe words, *let my people go.* Thus one may ſee here is no real contradiction, but a true agreement between the ſigns and the decrees, as their things ſignified, and it would cauſe a confuſion if they were not rightly applyed. Thus one may ſee the true ſenſe and meaning of thoſe places of Scripture, which I have the more inſiſted upon, becauſe the matter is of ſo high a concernment, and that by the means of thoſe diſtinctions of the will of God, one may reſolve the doubts and difficulties which occur upon this matter. Exod. 9. 16.

But before I leave it, I muſt take notice of a new fangled diſtinction already mentioned in the Chapter of Predeſtination, the more becauſe this brings us directly upon *Arminians*, 'tis of the will of God unto *abſolute* or peremptory, and *conditional*, the former ſay they depends upon no condition, but the laſt doth. If by this they meant only that which is called of the ſign, it might be allowed, for ſometimes in Scripture are conditional Precepts, Promiſes and Threatnings. But when they extend it to God's Decrees, ſome whereof they would have to depend upon certain conditions, which from Eternity God hath foreſeen ſhall never be performed, as when they ſay, *God hath decreed to ſave thoſe that are to be damned, upon condition they ſhall repent and believe in Chriſt.* We cannot but reject it as contrary to God's Wiſdom. Amongſt Men one would be lookt upon as very imprudent and inconſiderate, who would ſeriouſly reſolve upon a thing under a condition, which he is moſt ſure,

will never be performed. Thus if a Prince would in earneſt reſolve to make an old ignorant Man, unexperienced, dull, unskilfull in every Art and Science, his Chancelour, upon condition he becomes a famous Orator, a great Statesman, very Wiſe and Prudent, verſed in all manner of learning, and that he gets all endowments neceſſary for the Place (which compariſon I look upon as very defectuous to repreſent what I mean) what would one ſay of ſuch a Prince? And what can we ſay to thoſe who would father ſuch inconſiderable and nonſenſical decrees upon *the only wiſe God*. Which of theſe two is more conſiſting with the Word and Wiſdom of God? To ſay, *I elect ſuch a one to Salvation, if he repent and believe*, or, *I elect him to Salvation through Faith and Repentance, which I will give him*, taking theſe means for condition they enter into the decree, thus when God decreed to ſave *Noah* and his Family, it was by the means of the Ark: As I ſaid before, *'tis the part of a wiſe man when he appointeth to the end to appoint alſo to the means*, theſe means enter into God's decree, for by them as away, he will bring men to his end; now theſe conditions do not hinder the decree from being abſolute, that is, it doth not depend upon a condition, for God hath abſolutely decreed to ſave a Man by Faith.

Of the ſame ſtamp is their other diſtinction of God's will into *antecedent* and *conſequent*, which they explain thus, God hath decreed indifferently to ſave all and every individual Man upon condition, if they believe in Chriſt, and this by an antecedent *will*: again he hath decreed to ſave only ſome, becauſe he hath foreſeen only ſome few would believe, and this is done by a conſequent *will*. The firſt is contrary to the wiſdom of God. The ſecond alſo argueth God of Imprudence, and with *Pelagius* ſuppoſeth faith in Chriſt to depend upon the will of Men, contrary to what Scripture affirmeth poſitively. (*a*) *Faith is the gift of God*, and why to make two decrees of one, when one can and doth ſerve. That Truth which out of Scriptures we do aſſert, doth ſtand altogether and all in good order, when the erroneous opinions of our adverſaries are in confuſion, and by pieces, and do not well agree together.

(*a*) Ephſ. 2.8.

To

To answer their Objections we are to know that to every decree belongs it's sign, which is conditional, the decree not so, as any ways to depend upon the condition, and though the *will* of the sign be conditional, and that of the decree absolute: Yet the agreement between the decree and the word doth remain, for according to the rule of *Civilians* and *Logicians*, every proposition whereunto is annexed an unpossible condition to which answereth one, which for certain can never be performed, is equivalent to an absolute or Catagorical Negative, this agreeth with an absolute negative decree, not depending upon the condition. Thus the promise of Salvation to one (who by reason of his final impenitency is to be damned) under condition of Repentance, and faith in Christ, is equivalent to a Catagorical Negative of Salvation for that Man by reason of his final Impenitency. To this answereth the negative decree, with relation to Impenitency and Unbelief, as causes of future Damnation; for all this, God doth not mock those whom he promiseth Salvation unto under condition, though he hath not absolutely decreed to save them, for by this conditional promise God shews them the means of Salvation, and the just causes of Damnation, namely, the neglect of those means which go before Salvation, and he sheweth it to the end they be unexcuseable, and make them sensible how justly they are damned. But say the adversaries, they cannot apply those means, true, but this excuseth them not, for 'tis thorough their fault they cannot. Some put a question whether there be any Cause to the Will of God, not as to the Object of the Will without himself relatively to the Creature, tis generally granted he hath, but the question is about the will wherewith God willeth: Divines answer no Cause *per se* of it self properly called can be given of the Will of God, either instrumental, impulsive or final, because God is so Cause-active, that he cannot be Caused or Passive, his Will is Independent, and there is nothing greater, nor before the Will of God, in whom is not a *Will* of the end, and another of the means, for as with one single act he knoweth the cause and the effects, so with one single act he willeth the end and the means. They who attribute moving and impulsive causes

to

to the Will of God, do it to condescend to Man's capacity, for men cannot represent to themselves the greatness and Majesty of God, but in low and humane conceptions.

Now we should come to the executing principle, or the third part of the principle of acting in God, and this is his *Power*, but because it leadeth us to Providence, which is our present Matter and chief Subject, we omit speaking to that as not conducing to our present purpose, and reassume our Discourse about Providence, where we left it.

There are three parts or degrees of God's Providence. *First*, Preservation. *Second*, Governing. *Third*, Ordering. As to the first, God's preserving Providence is extended over all his Works, 'tis a continued Creation, whereby he preserves all his Creatures; some as to their *Species*, others as to their *Individuums*. Under the first Branch come all things Mortal and Incorruptible. Under the second those that are Incorruptible, but this I omit insisting upon, to come to that which is to my purpose; namely, that special Providence of God in the preservation of his Elect in this world, from those great and imminent dangers that are brought upon them, whereof Scripture affordeth several instances, as of (*a*) *Noah* and his Family from the Flood, by the means of the Ark; (*b*) of *Lot* from the destruction of *Sodom*; of (*c*) *Moses* from being drowned when exposed upon the River *Nilus*; of (*d*) *Elijah*, for God commanded the Ravens to feed him, and at *Zarephath* also provided for him; of *Shedrach*, *Meshack* and *Abednego*, the three young Men that were delivered from the burning fiery Furnace; and *Daniel* from the mouth of the Lyons. But because there is no dispute about this part of God's Providence, I come to the next, which is the governing part.

(*a*) Gen. 7. 7.
(*b*) Gen. 19. 15, 16.
(*c*) Exod. 2. 3, 4, 5, 6, 7, 8.
(*d*) 1 Kings 17. 4, 10, 13. Dan. 3. 24. Chap. 6. 22.

The Government of the World is an act whereby God by his Supream Authority, Power and Wisdom, ruleth all things, and disposeth thereof according to his Will, and this is done either *actively* or *permissively*: By the first God doth act every good thing, either *immediately* or *mediately*, 'tis in the first manner when God makes use of no

Instru-

Instrument or Second Causes, to shew he is not tyed to them, thus he immediately created the world without any Instrument. When God worketh with Second Causes, and Instruments he is said to act *mediately* and by means, and this not out of any necessity, for he can do all he pleaseth without them, but 'tis only out of his Free-will and Pleasure, not for want of Power, but out of a fullness of his goodness, to communicate to the Creatures a power of acting, and also to teach us how to make use of the ordinary means by him appointed. These Instruments which God maketh use of, are either good or bad, ordinary or extraordinary. Good Instruments he maketh use of when by the means of good and pious Ministers, he calleth Men to Salvation; when he ruleth People by good Kings, and preserveth Believers by good Angels: God also maketh use of bad Instruments. First to punish the wicked, when by the means of the Devil or wicked Men he destroyeth Tyrants, Witches, *&c*, Secondly, He chastises his Children when he sometimes delivereth them into the hands of Cruel Tyrants, to the end that being thus afflicted, they may know their sins, repent and draw near to God. Thirdly, To try the Faith and Patience of his Children; thus he makes *Job*'s Patience known all the world over; he made use of the Devil and of the *Chaldeans*, and *Sabeans*: And although those evil Instruments which God maketh useth of, do sin, yet God doth nothing amiss, he doth not infuse any malice into them, but maketh a good use of that which in them is inherent, to execute his just Judgments. *In the same work*, saith *Austin*, *God is just, and Man guilty, because in the same thing they have done, they had different ends.*

The ordinary Instruments which God maketh use of, are Second Causes appointed to produce certain ends, thus the Sun is the usual means whereby God doth give light to the World, heat and warm the Earth, for to that same end it is appointed, and always made use of, the word of God is the usual means to convert Men to God. The extraordinary means are those which are not appointed always or for the most part, to cause such effects, but according

cording to God's Will, they variously produce sometimes one thing sometimes another; thus God to kill a Man doth sometimes make use of a Thunder-bolt; another of the fall of a House; of a Wild Beast; of Highway-men. Hence one may see there are an ordinary and an extraordinary Providence: The first is when he observeth the order he at first settled in Nature, namely, that certain Causes acting according to the perpetual Law of Nature, shall produce some effects which hold a proportion with the strength of the Cause: Hence are the several seasons of the year succeeding one to another, rising and setting of the Planets, motion of the Stars; and the generation and corruption of worldly things. The extraordinary is when God without or besides the way and order settled in Nature above the strength of Second Causes, doth through his Omnipotency provide for things. Hence are Miracles which are Works of Divine Almightiness, exceeding the power of Second Causes. Hence it is that those Second Causes sometimes employed by God in working Miracles, in relation to the miraculous effects, are signs and Evidences rather than Causes. When God hath a work to do, and hath a mind to make use of Instruments he doth fit them for his purpose. (*a*) *For in his hand there is such a power and might, so that none or nothing is able to withstand him.* Because (*b*) *there is no wisdom nor understanding, nor counsel against the Lord.* In point of these acts of God's Providence, let it be farther observed, how though God hath appointed certain Causes to produce some effects, yet as he is not tyed to them, so he is sometimes and often seen to work such events as do not answer those Second Causes. One would think that swiftness in running of a Race should carry the Victory, that the strongest should in a Battle have the better; and that the Wisest should heap up Riches: yet these Successes are by *Solomon* ascribed to God's Providence, more than to such Second Causes, for he saith, (*c*) *the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill.*

(*a*) 2 Chron. 20. 6.
(*b*) Prov. 21. 30.
(*c*) Eccles. 9. 11.

Now

Now we are come to the moſt controverted part of God's Providence namely Permiſſion, which is a governing, whereby God doth not reſtrain or bring off Devils and wicked men, ſo prone and inclined to ſin, but withdrawing or denying his Grace, ſuffereth them to fall into ſin, yet ſo that he turneth their bad and violent inclinations to the execution of his juſt Judgments, and directeth to very good ends their wicked Deſigns and Purpoſes. In the permiſſion of ſin, God is not an idle Spectator, but a mighty, juſt and wiſe Judge: God's method herein is this. *Firſt*, To men dead in treſpaſſes and ſins, he denyeth and withdraweth the effectual helps of his Grace, without which they cannot but ſin. *Secondly*, Very often he keeps not from ſinning Devils, and Men of their nature, and out of cuſtom ſo prone to ſin, when he could do't, but ſuffereth them to fall into't. *Thirdly*, That ſin conceived in their mind, he ſo reſtraineth and ruleth, that he ſuffers it not to break out upon every Object; but he inclineth and directeth it to ſuch Objects or Men whom he is willing to Puniſh, Chaſtiſe or Try. *Fourthly*, He directeth to a good end, thoſe deſigns which they intend for evil ends; as for inſtance, if a Traveller on his way be killed by a Highway-man, God is ſaid to have permitted the Murther. *Firſt*, Becauſe he hath withdrawn and denyed him his effectual Grace, without which he infallibly was to commit a Murther. *Secondly*, Becauſe he hath not kept from Murther the mind of that Highway-man, by nature and cuſtom inclined to it, when he could eaſily have done it, but hath ſuffered him to commit it. *Thirdly*, becauſe he ſo inclined and ruled the Highway-man's violence and deſign of committing a Murther, that he neither would or could indifferently kill any Man, but this Man rather than another, hence by a juſt Judgment (which for the moſt part Men know not the cauſe of) he hath expoſed to the Highway-man's fury this Traveller, rather than another. *Fourthly*, Becauſe that which by the Highway-man was committed for a bad end, as may be to get money to beſtow upon his own luſt, God directed it for a good end, as may be the Robber's puniſhment, or of him that was killed, or to hinder him from executing ſome

evil design he was going upon, or some other end unknown to us.

In the Sins of Men, about which Divine Permission is exercised, four things are to be observed. *First*, The act it self as 'tis a natural act physically taken. *Secondly*, The vice inherent to the fact, or the morality of it. *Thirdly*, The directing of the bad Instrument and evil Act to a certain Object. *Fourthly*, The end of this direction is that God executeth his just Judgments by the sins of Men. The *first*, *third* and *fourth* of these are of God, and he is the Author of them, for every act as such is good, the motion of the hand, stirring of the body are good, the direction of the feet is good, and the execution of God's judgments is very good. But the *second*, wherein properly sin consisteth, is not of God, but only of Man; wherefore Man alone is the author of sin as such. *Arminians* accusing us to make God the author of sin, do but follow the steps of their Elder Brothers the Papists. *Calvin* and *Beza*, *&c.* falsely aspersed by slanderers, speak well of this matter. The first in his Treatise of Predestination, a piece much worth reading, the (*a*) other as quoted in the Margin, are both (*b*) St. *Austin*'s followers against *Pelagius*. They who in this permission attribute nothing to God, but only that he leaves the wicked to act according to their mind, or to turn themselves to this or to that Object, make God an idle spectator of things; and one of these two things they must own, either that God doth not execute his just Judgments by the sins of the wicked, which is false and contrary to Scripture, or else that many of God's Judgments are executed accidentally, or by chance, so that God decreed to punish *David* by his Son *Absolom*, because he did foresee *Absolom* would go about rebelling against his Father, and to punish *Israel* by the Kings of *Assyria*, because he foresaw the *Assyrian* would make War against *Israel*, a thing absurd and altogether contrary to Scripture, which expressly (c) Isai. 13.3. saith that Tyrants are called God's (*c*) *sanctified*; the *Medes* and *Persians* to execute his Judgments: and in the same verse, *I have also called my mighty ones for mine anger.* They (d) Isai. 10.5, 6, 15. are called (*d*) *the rod of God's anger, and in their hand is*

(*a*) *Beza contra Castellinem.*
(*b*) *De gratia & lib. arbit. cap.* 20, 21.

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the ſtaff of his indignation, as the *Aſſyrian*, which is alſo called *the Ax*, *the Saw*, *the Rod*, and the *Staff* in God's hand, *verſ.* 15. *I will ſend him againſt an hypocritical nation, and againſt the people of my wrath will I give charge to take the ſpoil, and to take the prey, and to tread them down like the mire in the ſtreet.* God ſent him, and he had God's Commiſſion for what he was to do. He is called (a) *the hammer of the whole earth*, and in the following Chapter, the King of *Media* is called *God's battle-ax and weapons of war*, &c. Certainly all this is more than a bare permiſſion, whence we conclude there is an effectual acting of God, and directing wicked Inſtruments to a certain Object againſt which God is pleaſed to execute his Judgments.

(a) Jerem. 50. 23. Chap. 51. 20.

We have ſo many more Texts of Scripture to prove the effectual concourſe of God with bad actions of Men againſt thoſe who aſſert only a bare permiſſion and a direction of evil to a good end. The expreſſions of Scripture upon this ſubject, are ſo full, ſo clear, ſo ſignificant, and ſo much to the purpoſe, that Men muſt be blind who will not ſee. Here we will produce only ſome few. God ſaith to *David*, (b) *I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes and give them unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun; for thou didſt it ſecretly, but I will do this thing before all Iſrael and before the Sun.* By *Abſalom* (c) *the Lord hath ſaid unto Shimei, curſe David.* (d) *God ſent a lying ſpirit in the mouth of all his* (Ahab's) *Prophets.* (e) *I have brought upon them a ſpoiler at noon day.* (f) *I the Lord have deceived that Prophet.* The falling off of the ten Tribes is the work of God. (g) *Te ſhall not fight againſt your brethren, return every man to his houſe, for this thing is done of me.* (h) And *Roboham hearkened not to the people, for the cauſe was from the Lord.* (i) *God ſtirred* up the heart of the King of *Aſſyria* to carry away ſome of the Tribes of *Reuben, Gad* and half of *Manaſſeh.*

(b) 2 Sam. 12. 11, 12. (c) 2 Sam. 16. 10. (d) 1 Kings 22. 22. (e) Jerem. 15. 8. (f) Ezech. 14. 9. (g) 2 Chron. 11. 4. (h) 1 Kings 12. 15. (i) 2 Kings 10. 32, 33.

The deſtruction of Ahaziah was of God, by coming to (k) *Joram.* (l) *Amaziah would not hear, for it came of God, that he might deliver them into the hands of their enemies, becauſe they ſought after the Gods of Edom.* Beſides, what we ſaid before of God's hardning *Pharaoh*'s heart. God (m) *hardned*

(k) 2 Chorn. 22. 7. (l) Chap. 25. 23. (m) Joſh. 11. 20.

the hearts of several Kings, that they should come against Israel, as he had done before to Sihon King of Heshbon. † For the Lord thy God hardned his spirit, and made his heart obstinate that he might deliver him into thy hands; Must all this be understood of a bare permission? Farthermore God by Deborah said to Barak, (a) *I will draw unto thee to the river Kishon, Sisera the captain of Jabin's army, and deliver him into thine hand.* (b) *He sent evil Angels amongst the Egyptians.* And † *God sent an evil spirit between Abimelech and the men of Shechem.* (c) *The Lord hath mingled a perverse spirit in the midst of Egypt.* (d) *God will fill the Kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem with drunkenness.* In another place 'tis called (e) *a spirit of deep sleep.* (f) *The Sons of Ely hearkned not unto their Father, because the Lord would slay them.* God saith by the mouth of his Prophet, (g) *I form the light, and create darkness. I make peace and create evil. I the Lord do all these things.* (h) *Is there any evil in a City, and the Lord hath not done it?* Hence it is that (i) *the wicked is called the sword and hand of God.* *David* prays to God, (k) *not to incline his heart to any evil thing, to practise wicked works with men that work iniquity.* And also, (l) *God turned the heart of the Egyptians to hate his people.* (m) *Add iniquity to their iniquity,* saith *David.* (n) *God hath created the waster to destroy.* And the same Prophet saith, (o) *Who gave Jacob for a spoil? and Israel to the robbers? did not the Lord?* (p) *God stirred up against Jeboram the heart of the Philistins and of the Arabians, that are near Æthiopia, and they came up to Judah, and brake into it, and carried away all the substance that was found in the King's house, and his Sons also, and his Wives.* And three Chapters after 'tis said, (q) *For the army of the Syrians came with a small company of men, and the Lord delivered a great host into their hand, because they had forsaken the Lord God of their Fathers, so they executed judgment against Joash.* Hence it is clear out of the very words, how by some men God doth execute judgment upon others. Thus also a Prophet said to *Amaziah,* when he refused to hear, and repulsed him. *I know that God hath determined to destroy thee.* Neither would he hear what *Joash* sent to him, *For it came*

† Deuter. 2. 30.
(a) Judg. 4. 7.
(b) Psal. 78. 49.
† Judg. 9. 23.
(c) Isai. 19. 14.
(d) Jer. 13. 13
(e) Isai. 29. 10
(f) 1 Sam. 2. 25.
(g) Isai. 45. 7.
(h) Amos 3. 6.
(i) Psa. 17. 13.
(k) Psal. 141. 4.
(l) Psal. 15. 25.
(m) Psal. 69. 27.
(n) Isai. 54. 16.
(o) Isai. 42. 24.
(p) 2 Chron. 21 16, 17.
(q) Chap. 24. 24.

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of God, who would, as I quoted before, *deliver him into the hands of his enemies.* Furthermore, *Shiſhak* (a) *King of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the Lord.* Then the Lord brought him up to puniſh them, *and took their fenced cities* in execution of God's Judgments; and again *the Lord brought upon them the captains of the hoſt of the King of Aſſyria, which took Manaſſeh amongſt the thorns, and bound him with fetters and carried him to Babylon.* Why ſhould we any longer inſiſt upon a thing ſo clear, by God's Order and appointment? (b) *Baaſha deſtroyed Jeroboam's Family.* And (c) *Zimri that of Baaſha.* And (d) *Jehu that of Ahab.* And all along in the Old Teſtament God takes upon himſelf to be the Author of all puniſhments inflicted upon his people by cruel Princes, and upon all other Nations, *Aſſyrians, Syrians, Chaldeans, Moab, Ammon, Egypt, Tyre, Sidon, Philiſtines,* &c. in ſo many Chapters of the Prophets *Iſaiah* and *Jeremiah.* Not only whole Nations, but alſo individual, though publick perſons were made ſenſible of God's working in and againſt them, as in the Caſe of *Saul,* (e) *The ſpirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.* The moſt excellent and glorious work that ever was, managed by the worſt men in the world, namely, the death of our Bleſſed Saviour, yet *Judas, Herod, Pilate* and the *Jews* and *Gentiles* concurred in't, did nothing but what the Hand and the Counſel of God had determined before to be done, *and fulfilled all that was written of him.* So that we ſee this truth contained in the † New Teſtament, as in the Old. God gave ſome to (f) *vile affections,* and *to a reprobate mind* and *to uncleanneſs,* and to Idolatry. (g) *So as to worſhip the hoſt of heaven.* And *God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye.* Thus we ſee how God as a juſt Judge doth inflict not only bodily but alſo ſpiritual puniſhments upon men. And if all theſe places were heaped one upon another, and many others we could bring, do not fully and clearly expreſs the effectual concourſe of God in and upon Men, then all actings of God mentioned in Scripture muſt be explained of a bare permiſſion, and I dare ſay that thoſe who amidſt ſo great a light will not ſee, muſt be in that darkneſs which comprehendeth not the light.

(a) 2 Chron. 12. 2, 3, 4.
(b) 1 Kings 15. 29.
(c) Chap. 16. 12.
(d) 2 Kings 10. 17.
(e) 1 Sam. 16. 14.
† Acts 4. 27, 28. and chap. 13. 27, 29.
(f) Rom. 1. 24, 26, 28.
(g) Acts 7. 42.
(h) 2 Theſ. 2. 11.
Chap. 33. 11.

(f) Psal. 81. 12. light, and there is cause to suspect (f) *God hath given them up to their own hearts lust, and to walk in their own counsels.*

(g) Deut. 28. 28. And sometimes God (g) *smiteth with madness, blindness, and astonishment of heart.* St. *Paul* speaks to the purpose of this universal and special actual Providence of God (when he

(h) Rom. 4. 36. saith, (h) *For of him, and through him, and to him are all things,* none excepted, good and evil; not evil of sin which God abhorreth, and 'tis Blasphemy to say it, but evil of punishment upon the wicked, and of chastisements and afflictions to try the Faith and Patience of his Elect:

(i) Zeph. 1. 12. God threatneth to punish them that deny it. (i) *And it shall come to pass at that time, that I will search Jerusalem with Candles, and punish the men that are set on their Lees: that say in their heart, the Lord will not do good, neither will he do evil:* Though they speak it not with their Mouth, but say it only in their Heart; and he will so strictly search into it, that they shall be found out. These Effects and Workings of Providence come from him, and do serve his

(k) Job 37. 13. Ends; (k) *For,* saith *Job, He causeth it to come, whether for correction, or for his land, or for mercy* And in another

(l) Chap. 5. 6. place he saith, (l) *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.*

That signal Plague of *Egypt*, that is, the *Lice*, came out of the Dust, which became Lice: Yet the wicked Magici-

(m) Exod. 8. 17, 18. ans of (m) *Pharaoh* perceived God in it, for they said, *This is the finger of God.* And the holy Man, *Job*, though the *Sabeans*, or *Arabs* and *Chaldeans* had plundered and robbed him of his Oxen and Camels and killed his Servants, yet he said, (n) *The Lord gave*, and *the Lord*, not the *Sa-*

(n) Job 1. 21, 22. *beans* or *Chaldeans, hath taken away.* Here some will be apt to say, Why doth he attribute unto God those Actings of Men? *Job* is to blame for fathering upon God the Actings of wicked Men. But as the Spirit of God knew there would be those so pragmatical as to cavil thereat, so in the following Verse he doth clear him from such Imputations, when it is said, *in all this Job sinned not, nor charged God foolishly,* in saying that God had taken away. So God, speaking of himself in relation to his dealings with Men, declareth, how because of the Sins of *Israel*, he had given

them

them Laws as a Punishment. So he saith, (o) *Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not live.* We know all God's Laws are good, but the meaning is, they shall do them no good, nor be profitable to them. Thus the best things can do no good without God's special Blessing, nor the evil harm with it, his sanctifying grace makes a difference; yet both (p) *good and evil we receive at his hand.*

(o) Zech. 20: 24, 25.

(p) Job 2. 10.

This Doctrine, as we see, is strongly grounded upon the Word of God, yet by some it is aspersed with the abominable slander, that it makes God the Author of sin, which we call Blasphemy, and in our Minds and Hearts, we abhor, detest, and pronounce a Curse against, and appeal to the Judge of the World to vindicate our Innocency against so notorious, false, and impudent Aspersions. They make God the Author of Sin, who call Sin a positive Being, as doth one of their great Men, Dr. *Pierce*, in several places: For God is the maker of every positive Being, but sin is a negative Being, which God never was the Author of. In the New Testament the name of Sin is with an *Alpha* privative, Ἀνομία ἀνομία. 'Tis a non-conformity to God's Law: Wherefore he that calleth Sin a positive Being, makes God the Author of it. We sufficiently declared, how tho' God doth concurr with the natural and Physical part of the Act, he hath nothing to do as Author of the Moral, or of the Deviation, no more than the Sun when it shineth upon, and stirreth Filth and Corruption upon Earth, and draweth it, but is not thereby in the least defiled, the Corruption and Sin lay in the Subject. The wicked is like the Spider, which is wholly venomous in it self, and turneth into Poyson every thing he eateth; contrary to the Bee, which makes Honey out of every Flower. However skilful Apothecaries make Vipers, and other such things Ingredients of their best Cordials. Thus God's Wisdom draweth good out of evil, and light out of darkness: He makes use of the Malice and Wickedness of Men to bring his Purposes to pass, and to execute his Judgments, ever remaining as he is, most Pure, and a most Holy God. *Absolom's* Incest, as it is a Sin, we attribute

bute to *Abſolom* and to *Achitophel* as 'tis a puniſhment for *David*'s ſin of Adultery, we attribute it to God. The numbering of a people as a ſin we attribute to Satan, and as a puniſhment to God as a juſt Judge of the whole Earth. Thus by ſeveral cauſes concurring to produce one and the ſame effect, one may be pure and juſt, and the other impure and unjuſt according to the different motives and ends of acting, ſo an act in one relation and under one notion may be good, yet be evil in and under another.

The ways of God are rather humbly to be adored, than preſumptuouſly ſearched into, only we ought not to neglect as much as he hath been pleaſed to reveal in his word. When Men will meaſure God's proceedings with the line of weak and ſhallow humane reaſon: (a) *Profeſſing themſelves to be wiſe, they became fools.* But if we hearken unto, and follow the Word which is the Wiſdom of God, then we have a ſure and certain rule (b) *which is able to make us wiſe unto ſalvation*, and will bring (c) *peace to thoſe who walk according to it.* It teaches us how God dealeth not only as a gracious Father, but alſo ſometimes in ſpiritual as in temporal matters, doth act the part of a juſt Judge, which quality I hope none will dare to deny him, as a gracious Father he doth pardon and ſhew mercy, as a juſt Judge he doth condemn and puniſh in thoſe ways that are beſt ſuitable with his Wiſdom and Holy Will. God ſaith, *I took them away*, the people of *Sodom*, *as I ſaw good.* There are Spiritual Judgments as well as Temporal. There is (d) *a famine not only of bread, but alſo of the word.* As a Judge, God ſometimes puniſhes one ſin by another, (e) *becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.* He delivereth them up to themſelves, and their corrupt affections become the executioners of God's Judgments; *Ephraim is joyned to idols, let him alone.* And not only one Judgment is the effect of another, for *David* ſaith (f) *add iniquity to their iniquity*, a very ſtrong expreſſion, to ſhew how far God ſometimes worketh upon the wicked, but alſo his very mercies are to them turned into Judgment, for except common graces be attended with a ſpecial Bleſſing to ſanctifie them, they are Curſes, and ſhall one day be

(a) Rom. 1. 22.
(b) 2 Tim. 3. 15.
(c) Gal. 6. 16.
Ezech. 16. 50.
(d) Amos 8. 11.
(e) Hoſ. 8. 11.
Chap. 4. 17.
(f) Pſal. 69. 27.

be brought in as Evidences to condemn the unthankfulneſs and want of a right uſe made of them, if what God gives us to ſupply our neceſſary occaſions and relieve the wants of others, we beſtow it upon our Luſts and ſinful Pleaſures, we become guilty of the abuſe of ſuch things, and without pardon of ſins, ſhall be called to give an account of thoſe Talents. We have *David* for a witneſs of this truth in the very ſame *Pſal.* we quoted laſt. *Let their table become a ſnare before them,* which St. *Paul* doth enlarge upon thus, (*a*) *Let their table be made a ſnare and a trap, and a ſtumbling block, and a recompence unto them.* Nay, (*b*) *let his prayer become ſin.* He ſuffereth them to go on, and gives them time to fill up their Meaſure, and this not only for private perſons and particular men, but alſo for whole Nations; there is a famous Inſtance of it, (*c*) *For the iniquity of the Amorites,* ſaith God to *Abraham, is not yet full,* and when it was, deſtruction came upon them by the Hands of the Children of *Iſrael.* To this purpoſe our Saviour ſpeaketh to the *Jews,* (*d*) *Fill ye up the meaſure of your Fathers:* In a word, God when he pleaſes, (*e*) *doth ſmite with madneſs, and blindneſs, and aſtoniſhment of heart.* And all this in a way of Judgment; and is there any one to preſcribe or adviſe to other ways the Judge of the whole Earth? God ſaith it is ſo, and may any one queſtion his Truth? God doth ſo, may any one queſtion his Juſtice or his Wiſdom? God in the act concurring with Men and Satan, is pure and undefiled, whilſt Men and Satan are guilty and impure: The ſame thing is to them night and darkneſs, to God is day and light. (*f*) *The darkneſs and the light are both alike to thee.* And as in outward and temporal things we depend upon the Will and Providence of God, as we ſee it in the ſucceſs of *Abraham*'s Servant about a Wife for *Iſaac, the thing proceeded from the Lord*; So in inward and ſpiritual, the ſame effect is to be attributed to the ſame cauſe, God openeth and ſhuteth the eyes of Man's underſtanding, he ſoftneth and hardeneth the hearts, either to yield obedience or to diſobey his commands; and alſo thoſe of bad Men to be favourable unto his people, thus (*g*) *he made them* (Iſrael) *to be pitied of all thoſe that carried them captives.* Yea, reſtrain-

Verſ. 22.

(*a*) Rom. 11. 9.
(*b*) Pſal. 109. 7.
(*c*) Gen. 15. 16.
(*d*) Matth. 23. 32.
(*e*) Deut. 28. 28.
(*f*) Pſal. 139. 12.
Gen. 24. 50.
(*g*) Pſal. 106.

eth and curbeth them as he did (*a*) *Laban* in relation to *Jacob*. The ſame command he hath and exerciſes over all, good or bad in the good actings of bad Men, and in the bad actions of good Men. Thus as (*b*) *he ſtirred up the heart of Cyrus to build the Temple of Jeruſalem*, ſo (*c*) *he moved David to number the people*. This was after the Adultery and Murther, and for what we know a puniſhment for it, after ſo many that went before. *Arminians* would have it to be Satan that moved him, but except the *Lord* and *Satan* be the ſame, the Text affords them no ground at all, for what they ſay, for there is not one word of Satan in the whole Chapter, nor in many before: The third perſon, *he* is related to *the Lord*, expreſſed before in the ſame verſe. We know what ground they go upon, in another place 'tis ſaid (*d*) *Satan provoked David to number Iſrael*, but God made uſe of Satan as in the caſe of *Job*; and of *Judas*, ſo of *Herod* and *Pilate*, inſtruments in God's hands againſt our Bleſſed Saviour; but this excludeth not God, for 'tis ſaid they were gathered together to do whatſoever the Hand and Counſel of God had determined before to be done; ſo in this place it is expreſly ſaid, *the anger of the Lord was kindled againſt Iſrael, and he moved David to number the people*. To this ſubſcribes that famous Primate *Uſher*, in his Body of Divinity, *Pag.* 112.

(*a*) Gen. 31. 24.

(*b*) Eſra 1. 1.

(*c*) 2 Sam. 24. 1.

(*d*) 1 Chron. 21. 1.

Acts 4. 26, 27.

Numbering of the people was not a thing evil in it ſelf; by God's command (*e*) *Moſes numbred them in the Wilderneſs*. They were a ſecond time numbred in the Plains of *Moab*, only upon ſuch an occaſion a Poll was to be paid for an offering to the Lord *half a Shekel* a Head, for want whereof they were threatned *with a plague*, and there is no mention made that this was performed upon this numbering, whereupon they incurred the penalty, and the plague followed; but no doubt this deſire and curioſity of *David* was mixed with Pride and Vanity, which we are moſt ſure God had no hand in. This Satan raiſed in his heart, which made him reject *Joab*'s wholſome advice. In ſome circumſtances this caſe may be parallelled with that of *Hezekiah*, who ſhewed all his Treaſures to the King of *Babylon*'s Ambaſſadors. In it ſelf it was no evil thing, but the Pride and Vanity that

(*e*) Numb. 1.

Exod. 30. 12, 13.

2 Kings 20.

that attended, marred it and made it diſpleaſe God: then the good of our actions is of God, the evil of our ſelves.

This matter being ſo important, to clear it the more, we muſt briefly anſwer ſome objections made againſt it. *Firſt*, He who denyeth ſinners his help, without which they cannot avoid ſinning, is partaker to the ſin; but God doth ſo, wherefore he is partaker to the ſin. I anſwer he who denyeth it when bound to help, is partaker to the ſin; but upon God there is no obligation as upon Men to help one another. God is moſt free in all his workings, therefore he is not in fault, as to the guilt of ſin. *Secondly*, They ſay if the wicked do execute God's judgments, yet ſo that their deſigns by God are directed and determined to certain objects, it followeth that either they ſin not, or elſe 'tis not well in God to be angry againſt thoſe who cannot reſiſt his power. We anſwer with a denyal of the Conſequence, for neither of the two things do follow; wicked Men do ſin, for what they do is not with a deſign to execute God's Judgments, but to ſatisfie their own luſt againſt God's Law; wherefore God without any evil, may make uſe of their ſins; but they are unexcuſable, becauſe they ſin againſt the Law of God, and do that which is forbidden, though God doth by them that which is juſt and lawful; neither is it ill in God to be angry againſt them, becauſe they ſin freely and without compulſion; and by their ſins they ſtudy to ſerve themſelves, not God; neither do they, conſult with Providence, but only their own Malice. St. *Paul*'s Objection, *why doth he yet find fault, for who hath reſiſted his will*? Is by him anſwered; *But O man who art thou*, &c. whereof we have before given an account. Now that Tyrants cannot execute their injuſtice and cruelty, and ought not to promiſe themſelves impunity, th ugh they be God's inſtruments, it appeareth out of that Scripture we made uſe of not long before. *O Aſſyrian the rod of mine anger*, &c. Though God had ſent him to chaſtiſe his people, he had his own private ends, and went on upon his own ſcore; wherefore 'tis added by the Prophet verſe 7. (a) *How be it he meaneth it not ſo, neither doth his* (a) Iſai. 10.

his heart think ſo, but it is in his heart to deſtroy and cut off nations not a few.

They farther object, he who directs and inclineth Men to this or that ſin, and makes uſe of them as inſtruments, is author of their ſins. We anſwer thus, He who inclineth and directs men not ſinners to this or that ſin, as it is ſin, and makes uſe of them as inſtruments to commit ſin, as it is ſin, is the Author of thoſe ſins; but God, as a wiſe and a juſt Judge, doth not infuſe ſin, but doth incline and direct Men, not unwilling, but willing and ready; not free from, but corrupt with ſin, to this or that ſin, not as ſins, but as Acts whereby as a juſt Judge he executeth his Judgments in and againſt Sinners, according to his eternal Decree; and, as I ſaid before, is no more guilty of their ſins, than the Horſeman that rideth a lame Horſe, is the cauſe of his lameneſs; he ſets him on, thus he is the cauſe of the motion, but not of the lameneſs. And except we admit this, the Blaſphemy of making God the Author of ſin, will fall upon the Word of God it ſelf. For in the fore-quoted places, it calls wicked Men, Inſtruments, Rods, Axes, Saws, Staffs, Battle-axes, Hammers, and attributes their Works to God. *I will lift up an enſign to the nations from far, and will hiſs unto them from the ends of the earth; and they ſhall come with ſpeed ſwiftly. And the Lord ſhall hiſs for the flie that is in Egypt, and for the bee that is in the land of Aſſyria.* And he calls, *the locuſts, the canker-worm, the caterpillar and the palmer-worm, my great army which I ſent among you.*

Iſa. 5. 26. & chap. 7. 18.

Joel 2. 25.

They ſay we affirm, That God hath predeſtinated Men to ſin; but 'tis no fair dealing to charge our Doctors in general: They ſhould quote Names and Places, becauſe out of the conſideration of ſome Antecedents and Conſequents, one can more eaſily know the Doctrine of Authors. Now, the better to anſwer moſt Objections againſt this truth, That Man ſinneth with God's Will and Appointment, we are to take notice of the following Obſervations. *Firſt*, The Will of God is either Effective, Permiſſive, or Directive, as we already have ſpoken of. *Secondly*, Sin is conſidered either *materially*, as an Act, or *formally*, as a Tranſgreſſion of the Law: Or *Laſtly*, as it is a Puniſhment of God. Theſe things thus premiſed, to remove from our Adverſaries all occaſions

occaſions and pretences to blame us, we here ſet down our belief as followeth. Sins *materially* conſidered, are from the Effective and Approbative Will of God, for an Act as an Act is a Poſitive Being, and ſo is Good, and from the chief Good. Sins *formally* conſidered are not from God's Effective, Preceptive or Approbative Will of God; yet are committed by Divine Permiſſion and Direction; the fault is of Men, not of God. Sins conſidered *finally*, in relation to the end of Puniſhments and Divine Judgments, are from God's Effective and Approbative Will: Hence it appears we do not make God the Author of ſin as ſuch, and formally conſidered. Farther they object, that ſome of us ſay, ſome Men are predeſtinated to the cauſes of Damnation as ſin, and ſo make God the Author of it. Some may happen to ſay ſo, but we are not ſworn to any private Man's words or opinions; but we ſay that Men ſinners are predeſtinated to Damnation, neither doth Man ſin becauſe he is appointed to Damnation, but is appointed to Damnation becauſe a ſinner. They who are of the opinion here argued againſt, yield the Thing, but deny the Conſequence, thereby God to be the Author of ſin, though he made Man in a condition to fall into ſin, and decreed to permit him to yield to the temptation, and commit ſin to manifeſt his Juſtice in the juſt condemnation of Man ſinner: Then ſay the Adverſaries, God hath not found a guilty Man to be puniſhed, but hath made him ſuch, which is not true, for God made him not ſo, but permitted him to be made ſo; he who thorough his own fault became guilty, is juſtly puniſhed by God. Laſtly, they object thus, that which is the cauſe of the cauſe, is alſo the cauſe of the effect, which is only true of the neceſſary cauſe called *per ſe*, not of that *per accidens*: but ſay they, you ſay that reprobation is a neceſſary cauſe of ſin, which is a meer untruth and ſlander, none of our Authors ever ſaid or hath written ſo, for 'tis Blaſphemy, except it be through an abuſe of the name: Sometimes 'tis uſual to ſay *cauſa ſine qua non*, a Cauſe without which a thing is not, but 'tis improperly ſo called, for every true Cauſe doth influence the Effect. Thus we have anſwered their moſt plauſible Objections, and given them their beſt and moſt advantageous light, to make the matter more intelligible.

It

It is time to come to the third degree of Providence, *Ordination* or ordering of things, whereby God according to his wonderful Wisdom and Power reduceth every thing into Order, constituting good and certain ends; disposing means to those ends, and ruling things thus disposed: About these degrees of Providence we must well observe, how in the effectuating, permitting and ordaining, there is about every act of Creatures not only an universal but also a particular and special influence of God, which is proved out of Scripture. *First*, In *general*, (a) *Who is like unto our God*, saith *David*, *who humbleth himself before the things that are in heaven, and in the earth; he raiseth up the poor out of the dust, &c. He maketh the barren woman to keep house and be a joyful mother of children.* And in another place, (b) *God made heaven and earth, the sea and all that therein is, which executeth judgment for the oppressed, which giveth food to the hungry; the Lord looseth the prisoners; the Lord openeth the eyes of the blind, raiseth them that are bowed down, preserveth the strangers; he relieves the fatherless and widows.* Nehemiah saith, (c) *thou hast made heaven, the heaven of heavens with all their hosts; the earth and all things that are therein, the sea and all that is therein, and thou preservest them all.* And in the New Testament (d) *God upholdeth all things by the word of his power.* *Secondly*, The particular Providence is proved out of the following Texts. (e) *Take no thought for your life*, saith our Saviour, *what ye shall eat or drink, nor for raiment, for your heavenly father feedeth the fowls of the air*, &c. even the smallest things God takes care of, (f) *one sparrow shall not fall on the ground without your father, the very hairs of our head are all numbered.* This providence is extended over contingents, nothing seems to be of chance, so much as casting of the Lot, yet saith *Solomon*, (g) *The lot is cast into the lap: But the whole disposing thereof is of the Lord.* But the special providence of God was ever extended on his people, as I shewed before in the cases of *Noah*, *Moses*, &c. how admirable was it in relation to *Abraham*, *Isaac*, *Jacob*, the Children of *Israel*, in and out of *Egypt*, as it may appear out of

(a) Psal. 113. 5, 6, 7, 8, 9.

(b) Psal. 146. 6, 7, 8, 9.

(c) Nehem. 9. 6.

(d) Heb. 1. 3.

(e) Matth. 6. 25, 26, 27, 28, 29, 30, 31.

(f) Chap 10. 29. 30.

(g) Prov. 16. 33.

of the * Texts quoted in the Margin: Not only the Pſalms and the Prophets are full of this, but alſo whole Scripture containeth abundance of evidences of ſpecial divine influences upon every particular act of Creatures; and this not only upon thoſe that are good, but alſo them that are evil, for God doth ſpecially rule both, though he be not the Author of evil, as ſuch, that hindereth him not from being the Rector and Ruler thereof: For, as we ſaid before, he is not an idle Spectator; for at his pleaſure he over-rules corrupt Inſtruments, turneth them which way, and to what end he pleaſes, his Holineſs and Juſtice ever undefiled; and the end of his Providence is ever the Glory of God, and Salvation of the Elect, which all things are ſubſervient unto. And in every thing it is moſt true what is ſaid, *For thou Lord haſt done it, as it pleaſeth thee.*

* Gen. 15. 7. & 16. 10. & 17. 2. 4. 16. 20. & 21. 13. & 28. 13. 14. Exod. 1. 20. & 12. 3. Deut. 10. 22.

Jonah 1. 14.

In relation to the wicked, how wonderful God's Providence is in bringing his ends about, we may ſee it in the Caſe of *Ahab*; God by the Prophet *Eliſha*, for his abominable Idolatry, and other Sins, had threatned him and his whole Family with utter ruine: But becauſe upon his outward Repentance, (*a*) God had ſaid he would not execute his Judgments during his Life, but in his Son's days, *Ahab* muſt be the firſt taken out of the way: In order to it, he muſt begin a War againſt the King of *Syria*, though there had been none for three Years before: The occaſion, or pretence of the War, is to recover the Town of *Ramoth* in *Gilead*; an encouragement for him to go on in his deſign was, *Jehoſaphat* King of *Judah* being come to viſit him, promiſeth in Perſon to aſſiſt him with his Forces. But further to engage him in his Deſign, his Prophets, about 400 Men, muſt promiſe him a Victory. They come to a Battle, before which the King of *Syria* commanded all his Captains to fight with none but the King of *Iſrael*, who, not to be known, diſguiſed himſelf in the Fight. *Jehoſaphat* is taken for *Ahab*; ſo the *Syrians* fell upon him, but perceiving he was not the King of *Iſrael*, they turned back from purſuing of him; *For God helped him, and the Lord moved them to depart from him*, 2 Chron. 18. 31. Here is Providence! All this while it ſeemed to *Ahab* he was ſafe enough; but God, who had ſent *Jehoſaphat*

(*a*) 1 Kings 21. 29.

phat to visit and joyn with him, who had put a lying Spirit in the Mouth of all his Prophets, and put in the Heart
Chap. 22. of the King of *Syria* to command the 32 Captains of his Chariots to fight only against *Ahab*'s Person; who thinking himself in some measure free from danger, when behold, God doth his work: *a certain man drew a bow at a venture, and smote the King of Israel between the joynts of the harness.* Certainly, though the Man shot at a venture, the Arrow was guided to the place where it did wound him: The Blood ran out of the Wound into the Chariot, wherein he was carried dead to *Samaria*: The Chariot is washed in the Pool of *Samaria*; and whilst it was a washing and his Armour, the Dogs licked up his Blood, according to God's Word by *Elisha*, in the same place where they had licked up the Blood of *Naboth*. How, what remained of God's Judgments, was afterward executed upon *Jezabel* and the rest of *Ahab*'s whole Family, Scripture makes a large mention of, and therein God's Providence is visible and wonderful. One thing more to be observed is, that there is no other account given of the success of the Fight, as if that part of the Chapter had been written only to relate *Ahab*'s Death, the manner of it, and nothing else: Because at that time the chief work upon the Wheel of Providence, was the beginning of execution of God's Judgments upon *Ahab*'s person, which were next to follow upon his Son *Ahaziah*, who died of a fall: *Jehoram* was killed by *Jehu*, who destroyed the whole Family.

All Dispensations of God's Providence are attended with Wisdom, Power, Holiness, and Immutability. Every thing that happeneth doth so according to the same wonderful Providence, God from eternity having unchangeably decreed to do, or to permit every thing that happeneth in time; and whatsoever he hath decreed and appointed shall infallibly be. For if it were not so, God would be mistaken in his Prescience. Divine Providence cannot be hindered, seeing there is nothing more potent than God; for, *who hath resisted his will?* or who can resist it, he being Almighty? That makes him put a Question with Defiance,
Rom. 9. 19.

ſiance, *Is there any thing too hard for me?* which in that ſame Chapter 10. verſe before, the Prophet anſwers in the negative, *there is nothing too hard for thee.* God for the things he purpoſeth to himſelf, hath appointed fit, ſufficient and effectual means to obtain the ſame, or elſe he could be fruſtrated of his ends, which is contrary to his wiſdom and power: Some deny this immutability of providence under pretence that it takes away Contingency and Liberty; but it doth not, for in the diſpoſition of providence, many things are done by Cauſes which God would have in themſelves to be Contingent and Free, for ſuch he made and preſerveth them; whence their effects are well called Contingent, that is happened by Chance and Accident as to Second Cauſes; though in relation to Divine Providence they be unchangeably done. And 'tis much to be obſerved how this Contingency is wholly and only on the ſide of near, Second, and particular Cauſes, for in relation to the firſt and Univerſal, nothing is Contingent, but all neceſſary, not of a neceſſity of the Cauſe, but of the immutability. Jer. 32 27. ver. 17.

Againſt this 'tis objected, if all things be out of an unavoidable neceſſity of God's Providence, then Counſels, Precepts, and Prayers of godly Men are of no uſe, for Counſels are taken to obtain a good ſucceſs of our undertakings, and avoid bad ones, prayers are made to get good things and avoid evil ones, but if all things be done by an unchangeable Providence, theſe are in vain; which we deny for this reaſon, that Counſels and Prayers are means ſubordinate to God's Providence, whence God granteth proſperous ſucceſs to prudent Counſels and pious prayers; God in his word bindeth us to theſe means; thus the forgiveneſs of ſins is an Article of our Creed, 'tis matter of Faith, for we believe it; yet in the Lord's Prayer we are commanded to pray God to forgive our treſpaſſes. And if ſometimes he doth not hear us, yet our Counſels and Prayers are not altogether in vain, for they who uſe the means which God hath preſcribed, do perform their duty and ſerve God, not without benefit one way or other, and the ſame thing we pray for, though not granted for the

preſent, yet often 'tis ſo in God's due time. (a) *Saints* pray for thoſe things which they know will be infallibly. They which uſe this argument againſt prayers, diſpute like thoſe who deny the world ſhall be conſumed with Fire, becauſe by an unchangeable Decree it is to be conſumed. Now theſe Counſels and Prayers are not made uſe of as lets thereby to change the Decrees and ſtop the courſe of Providence, but to the end that yielding obedience to God's law, and following the uſual courſe of providence, we may obtain a good Conſcience and be filled with good hope, leaving the ſucceſs of what we pray for, to the moſt wiſe God. A laſt Objection is this, if God's actual Providence be immutable, then none of God's precepts or promiſes are conditional, for a condition doth imply a poſſibility of change to the contrary, according to the performance or no performance of the condition; but it doth not follow, neither is the proof univerſally true, but falſe in particular as to the condition of God's precepts or promiſes, it is uncertain only on Man's ſide, for on God's ſide, it is moſt certainly decreed and determined.

(a) Dan. 9. 2, 3, and Rev. 22. 17, 20.

Though already we ſufficiently declared we ought not to ſeparate the means from the end, yet becauſe about theſe diſputes it is a fundamental truth, I cannot forbear for confirmation of it, here to inſert two Inſtances, one out of the Old Teſtament, the other out of the New. The *firſt* is concerning King (b) *Hezekiah*, after God had ſent him word by the Prophet *Iſaiah* to prepare for Death, and (here by the by, take notice how the laſt meſſage differed from the firſt) given him a Reprieve for fifteen years, though without any means God might have cured him, yet he is pleaſed to make uſe of ſome, and the remedy preſcribed was proper for the Diſeaſe, for a lump of Figs which are a great drawer is laid upon the Boile which thereupon broke, and ſo the malignant humour came out.

(b) 2 Kings 20.

The other inſtance out of the New Teſtament is very remarkable: Amidſt the great danger of Shipwrack which *Paul* and other Men in the Ship, were under, God promiſed him not only his life, but alſo of all them that were with

(c) Acts 27.

with him in the Ship, which made him aſſure them, there ſhould be no loſs of any Man's life, though 276 were in it. Yet after ſo poſitive a promiſe, though God could have ſaved them all, to ſhew how means muſt be uſed, when he ſaw the Seamen under a pretence of caſting Anchors, were about to flee out of the Ship, *Paul* ſaid to the Centurion and to the Souldiers, *Except theſe abide in the Ship, ye cannot be ſaved.* Verſ. 31.

Now all that remaineth for me to ſay upon this whole matter, is to obſerve how many a good uſe may be made of the Doctrine of Divine Providence, and ſo conclude with it. And *firſt* out of the adminiſtration of all things, we muſt own the infinite Power, Wiſdom and goodneſs of God. *Secondly*, We ought to put our truſt and confidence in God, as a Father who takes a ſpecial care of all his. *Thirdly*, In adverſity we muſt not look ſo much upon Second Cauſes as upon the firſt; and whatſoever we ſuffer, we muſt own it to come from the hand of God; and in proſperity, we muſt acknowledge and praiſe God as the Author of every good thing we enjoy: (*a*) *For at the hand of God we receive both good and evil.* Then we ought to fear and reverence ſo potent a God in whoſe hands is every Creature, which he can arm all againſt us. *David* ſaith, *Fire, and hail, ſnow and vapour, ſtormy winde fullfilling his word.* *Pſal.* 148. 8. So we may ſay of every other Creature, they all are his Servants. *Pſal.* 119. 91. Further more we muſt love God who out of his Fatherly care, watcheth for and promoteth our good; and hereby ought to be excited a mutal love amongſt us, who are Children of the ſame Father. This alſo layes an obligation upon us, when there is occaſion, to make uſe of the means God hath preſcribed, yet not ſo as to put our truſt in them; neither are we to deſpair in caſe they fail us, knowing how God is not ſo tyed to them, but that he may help us without, ſo that upon all occaſions of whatſoever nature they be, we ought to ſubmit, to truſt and depend upon God's providence, and in conformity to God, we ought to follow our Work and Duty. (*a*) Job. 2. 10.

The *Pſalmiſt* in the whole 107. *Pſalm*, having exhorted the redeemed of the Lord to praiſe God for his manifold providence, as over Travellers, Captives, Sick-men, Seamen and ſeveral other varieties of life, in the laſt verſe of all, to bring them into a ſerious conſideration of the right uſe they ought to make of it; ſaith, *Who ſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the lovingkindneſs of the Lord.* We muſt not be as idle and unconcerned Spectators; for ſuch are not wiſe. But it is a part of wiſdom in us to take a ſpecial notice of all effects of God's wiſe, mighty and gracious Providence.

CHAP. V.

of GRACE.

With corrupt Men, 'tis natural to have too good an opinion of themſelves, and too mean of God; therefore they are pleaſed with what exalteth humane ſtrength and Free-will, though Free-grace be thereby abaſed; the more a Doctrine is ſuitable with Holy Scripture, the leſs 'tis acceptable to humane affections. People muſt not diſpute about theſe matters as ſome do, to try their Wits and make a ſhew of their Parts, but to find out the truth as revealed in God's word, and then receive, adhere to and profeſs it. About this important matter of grace ſeveral parts are controverted between *Arminians* and us: As *firſt*, About Reſiſtiblity of it. *Secondly*, About the Amiſſibility. *Thirdly*, About univerſal grace. *Fourthly*, About Faith the chief Goſpel Grace which hath ſeveral branches. By the grace of God we intend of every one of theſe to ſpeak in its due place; but in order thereunto we muſt endeavour firſt to beat down Free-will oppoſite to grace. Here I put them together, not by reaſon of their affinity, but of their contrariety; about this matter, though in ſome different degrees, we have for Adverſaries, *Pelagians*, *Papiſts* and *Arminians*.

CHAP.

CHAP. VI.

Of FREE-WILL.

THE Word *Free-will*, doth properly denote the faculty of the Soul, called the Will, but in the preſent Queſtion, the Underſtanding, and other faculties of the Soul, are alſo underſtood thereby, in as much as the Will is enlightned by the Intellect, and followeth the laſt Dictates of it; ſo that it is the guide of Will and Affections. Now the Queſtion is about the power of all Natural faculties of Man; how far they may go in promoting of his own Salvation. This is called *Free-will*, and we are to ſee how much Nature, which here is oppoſed to Grace, can promote or hinder our Salvation. *Pelagians* do ſay, that by Obedience to the Law of Nature, through the direction of right Reaſon, Men may be ſaved; that is, by Nature without Grace. So that the right uſe of Nature, by infallible dependence, draws the Grace of Regeneration, which is to ſettle a ſoundneſs of Nature ſo contrary to what is expreſſed in the whole courſe of Scripture. But theſe I paſs by to come to others, (*Papiſts*) who go not ſo far, yet in matter of Salvation give Nature too much, for in part they attribute it to Nature, and in part to Grace. Sin, ſay they, hath not taken away the Power of the Underſtanding, and of the Will of Man, to obey God, and to believe, but only the exerciſe of that Power; that the power of Man's Soul, to all good Works, is not dead, but only chained up, and bound, and in the act of Converſion, the effect of it doth depend part upon Grace, and part upon Man's own Strength. About this part of farthering our Salvation, *Arminians* do mince the matter, and are ſometimes on and off, if not wholly, yet in part; but as to the other point of

of Man's natural power to hinder Grace and Salvation, they highly, and altogether, are for it, as it will appear when we ſpeak about reſiſtibility of Grace.

But as neither Free-will, nor any natural faculty, hath any power to purchaſe the beginning, or progreſs of our Salvation, for *both Grace and Glory*, as after *David*, I ſaid before, *come from God*, who alone quickeneth Nature dead in Sin, ſo Nature cannot hinder the Almighty power of God in the Converſion of Sinners, except one will affirm the power of Men to be greater than that of God; which is downright Blaſphemy. We ſay, *Firſt*, That Man, through his Fall, is ſo corrupt, that by Nature there is not in him any power at all to any Spiritual good, rather a propenſity and inclination to all kind of Spiritual evil; ſo that our Will, inſtead of being free, is a Servant and a Slave to ſin. The conſideration whereof, made *Luther* give a Book he did write upon this Subject, the Title *de Servo Arbitrio*, the Will Slave or Servant. The firſt Part, that is, our unableneſs, is clear. (a) *No man can come to me except the Father draw him:* (b) *Can the Æthiopian change his skin, or the Leopard his ſpots? then may ye alſo do good that are uſed to do evil.* St. *Peter* ſpeaks of thoſe who (c) *promiſe others liberty whileſt they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame he is brought in bondage.* How far this Text is appliable to thoſe who boaſt of a Power of Free-will in themſelves, and promiſe it to others, I leave it to God and their Conſciences; ſure I am, the beſt of us (d) *are by nature Children of wrath, even as others and dead in Sins.* This Natural and Moral impotency, is by St. *Paul* clearly ſet down, (e) *The natural Man receiveth not the things of the ſpirit of God, for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* Our moſt bleſſed Saviour ſpeaks home and poſitively upon the matter, (f) *O generation of Vipers, how can ye, being evil, ſpeak good things,* after he had ſaid, in the foregoing verſe, *either make the tree good and his fruit good, or elſe make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit.* The words of *Auſtin* upon the matter are excellent, (g) *The good I do is neither mine nor perfectly good, but the evil I do is both mine and perfectly evil.*

Pſal. 84. 11.

(a) Joh. 6. 44.

(b) Jer 13. 23.

(c) 2 Pet. 2 19.

(d) Eph. 2, 3, 5.

(e) 1 Cor. 2. 14.

(f) Matt. 12. 34. 33.

(g) *Mea bona nec mea ſunt nec perfecte bona; mea mala & mea ſunt & perfecte mala.*

But

But this is not all, for not only there is an impotency to all Spiritual good, but alſo a propenſity and inclination to all Spiritual evil, through a perverſeneſs that is in our nature; (*g*) *God ſaw that every imagination of the thoughts of man's heart was only evil continually.* The Text is very full and comprehenſive in every word thereof, if any thing can be added to it, elſewhere we find it thus: (*h*) *The heart is deceitful above all things, and deſperately wicked, who can know it?* We ſometimes find, by experience, how a Man deſperately in love with a Daughter of *Belial*, I mean a Woman without any Fortune, Honour or Virtue, will confeſs he is in an error, and over-ruled by a Paſſion, yet though to the ruin of himſelf and Fortune, he muſt have her, or elſe he cannot live; and is not a Natural man's Will deſperately wicked? So that though he hath checks and convictions of Conſcience about his evil courſes, with his being ſo fond of the World, and ſo much in love with Sin, and though he knows better, yet he neither can, nor will leave it; where is here Free-will? where ſufficient Grace? If it is not to be found in thoſe Natural and Temporal things, much leſs in Spiritual and Eternal; O, let every one lay his hand upon his Conſcience, and ſeriouſly examine himſelf.

(*g*) Gen. 6. 5.

(*h*) Jer. 17. 9.

Another thing we aſſert, is, That whatſoever good or ſpiritual working is found in any Man, it comes from God, who worketh it in Man; nothing of Nature, but all of Grace. Our being Enlightned, Converſion, Repentance, Holineſs, Faith, *&c.* come all from God alone, (*a*) *for he works all our works in and for us*; and (*b*) *we are his workmanſhip created in Chriſt Jeſus unto good works.* Alſo, (*c*) *It is God that worketh in us both to will and to do of his good pleaſure.* It doth not lye in our free-will, nor is it in our power, to receive or reject Grace; neither do we thereby deſtroy the natural liberty of the Will, which doth not conſiſt in indifferency, that is, to chooſe, or to reject this or that, but in a freedom from compulſion; neither doth the immutability of the Decree take it away, that which God hath Decreed ſhall indeed neceſſarily be, but a thing may be done voluntarily and neceſſarily too, for neceſſity and liberty in one ſubject do very well agree. Thus God is neceſſarily good, yet moſt

(*a*) Iſa. 26. 12.

(*b*) Eph. 2. 10.

(*c*) Phil. 2. 13.

most freely good; the Devil is freely evil, yet necessarily evil. Saints in Heaven do necessarily praise God, for they can do no otherwise, yet they do it most freely and voluntarily; nothing but a necessity of coaction, a forcible necessity, takes away liberty, and this the Will of Man is free from. Wicked Men do necessarily, yet freely sin with pleasure and delight; (*d*) *they cannot cease from sin.* These are Scripture words, yet our Adversaries, as before, clamour thus; then, after this, all Precepts, Promises, Threatnings and Exhortations to make Men abstain from Sin, will be in vain, if they cannot forbear sinning. But, I say, though some be not the better, rather the worse for these things, yet such things are not in vain, for thereby they are taught their Duty, and commanded and exhorted to perform it; and thereby unpenitent and unbelievers become unexcusable, for they cannot pretend ignorance. Neither is it in vain, in relation to the Elect, who enjoy these outward means together with Reprobates, because thorough the inward working of the Spirit, the Preaching of these things becomes effectual in them, and puts them upon avoiding of Sin.

(*d*) 2 Pet. 2. 14.

In few words, the better to understand this matter of *Free-will*, two things ought chiefly to be considered: *First*, What a state Man is in when we speak of his Free-will. *Secondly*, The nature of the things which he doth exercise his Free-will about. There are four states of Man, which Schoolmen call *Institutus*, *Destitutus*, *Restitutus*, *Praestitutus*; that is, to be more plain, of Innocency, Nature, Grace, and Glory. The things are either necessary or natural, indifferent, mix'd or spiritual. The state of Innocency needs not to be spoken of, 'tis lost and gone in *Adam*; of whom Divines say, *Habebat posse quod vellet.* He had Free-will and Power to do what he would, though at last he wanted the Will to do what he could, for he would not continue in his Integrity.

In the other three states, the Will is free from compulsion and coaction, else, instead of being *voluntas*, it would be *noluntas*, not *Will*, but *Unwill*; God himself never offers such a violence, whereby its nature would be destroyed

So.

So then, in the ſtate of Nature, the Will is free only to Evil; in that of Grace, part to Good and part to Evil, yet ſo, that the Evil is wholly from our ſelves, and the Good only from God; in that of Glory only to Good. 'Tis to be obſerved, how, in the paſſing out of the ſtate of Nature into that of Grace, that is, at the time of our Converſion, God, by his holy Spirit, works in us againſt us, I mean, our natural corrupt inclinations. But afterwards he works in us and by us; that is, he guides, inclines, and turns our faculties to that which is good and acceptable in his ſight. But to come nearer, We ſay, in the ſtate of Nature, in Natural and Neceſſary things, as to eat and to drink, which are natural and neceſſary to preſerve Life, yea, this or that kind of Meat and Drink, man's Will is moſt free; ſo 'tis in indifferent things, as to Walk, Stand, or Sit, to Game, Sing, or the like. The Will is very free even in thoſe things that are of a mix'd nature, and which ſeem to imply a violence; as when a Man gives his Purſe to a High-way-Man to ſave his Life; when, in a Storm, Merchants and Seamen caſt the Wares into the Sea, to ſave the Ship and themſelves. Though, in ſuch caſes, there be an unwillingneſs and a repugnancy to the thing, yet the *Will* determines it ſelf, of two Evils to chooſe the leaſt; but our Queſtion, concerning Free-will, is not about ſuch Objects, but about Spiritual things, in this ſtate of Nature, and before Converſion.

Hereupon, we ſay, the Will is free only to do Evil, moſt willing with greedineſs. In this caſe, with Scripture, we call it a Slave, a Drudge, and a Servant to Sin, for it cannot ceaſe from Sin; wiſe and willing enough to Sin, but without knowledge and willingneſs to do good: (*a*) *Whom man doth obey, his ſervant he is to whom he doth obey.* That Will that obeys Sin in the luſts thereof, as every Will in its ſtate of Nature doth, Sin, ſaith the Apoſtle, reigneth in it as in the Mortal body; ſuch *Will* is in the ſnare of the Devil, and (*b*) taken Captive by him at his Will, ſaith the ſame Apoſtle. In this unregenerate ſtate, the Soul, and conſequently the *Will*, is dead in treſpaſſes and ſins; *the natural man receives not the things of the Spirit of God, for they are fooliſhneſs*

(*a*) Rom. 6. 16.

(*b*) 2 Tim. 2. 26.

neſs unto him: neither can he know them, for they are ſpiritually diſcerned, 1 Cor. 2. 14. And *the carnal Mind*, and Will too, *is enmity againſt God*; before our reconciliation to God we are his enemies, *Rom.* 5. 10. both in Soul and Body, in every faculty of the one, and in every member of the other. In ſhort, the whole ſtream of Scripture runs ſtrong that way, to ſhew how, in the ſtate of Nature, there is no more poſſibility for our Will, of it ſelf, to be carried to good Spiritual objects, than there is in the *Æthiopian to change his skin, or in the Leopard to change his ſpots.*

Jerem. 13. 23.

Now, in the ſtate of Grace, as to *Free will*, in relation to ſpiritual things, for thoſe of another nature come not within the queſtion, though the *Will* remaineth free from compulſion, yet we ought to conſider it in a twofold reſpect, according to the two different Principles that are in us, the Fleſh and the Spirit, the Old and the New Man, of a quite different and contrary nature one to another; the *Fleſh* hath her Luſts, which muſt be Crucified; the *Old Man* hath his Deeds, which ought to be Mortified, all by degrees, and after a fight, wherein the Spirit of God, thorough Chriſt's Blood, giveth a regenerate Man the Victory, not the *Iſrael after the fleſh*, but to that after the ſpirit and the promiſe.

1 Cor. 10. 18.

What this New Man is, St. *Paul* mentions to the *Galatians*, 4. 19. *My little Children, of whom I travail in birth until Chriſt be formed in you*; that is, the Image and likeneſs of Chriſt in Righteouſneſs, Holineſs, and every Chriſtian Virtue; of this formation, the Apoſtle, by the means of the Miniſtery of the Word, was the Inſtrument, but the Holy Ghoſt, not the Will of Man, the Efficient Cauſe; it is that Wind that bloweth where it liſteth, and though one heareth the ſound thereof, one cannot tell whence it cometh, and whither it goeth, *Joh.* 3. 8. In ſome kind we may ſay of it, what *David* ſpeaks of his Body made in ſecret, at firſt imperfect, but in continuance faſhioned, *Pſal.* 139. 15, 16. This puts a new or ſpiritual Life in us, ſo that every one, in that bleſſed condition, may with St. *Paul* ſay, *I live, yet not I, but Chriſt lives in me*, Gal. 2. 20. I know, I will, I love, and I do, yet not I, but Chriſt by his holy Spirit, knoweth, willeth, loveth, and doth in me; and even as after the birth of our

Body,

Body, to preſerve and ſtrengthen it, food muſt be given it, and Milk is the firſt, ſo muſt the New Man be fed with Milk till it be able to bear Meat, 1 *Cor.* 3. 2. but this forming, feeding and digeſting, is the Work of God, and not an effect of the choice of our Will. Thus much I could not forbear taking notice of, as to that Spiritual Principle within us.

Well, both theſe Principles retain the Nature whence they come: *The firſt of the earth, earthy*; *the ſecond is the Lord from heaven, heavenly*, 1 Cor. 15. 47. Now that firſt and Old Man anſwereth, *The Jeruſalem that now is, and is in bondage with her Children, but Jeruſalem which is above is free*, Gal. 4. 25, 26. We then muſt ſay, that *where the ſpirit of the Lord is, there is liberty*, 2 Cor. 3. 17. where that Spirit is not, there is nothing but bondage; ſo then, in the twain Man are both liberty and bondage upon different accounts. What *Paul* doth, he alloweth not, *for, what I would that I do not, but what I hate that do I.* He delighteth in the Law of God after the inward Man, but the Law of the Members bringeth him into Captivity to the Law of Sin, which he deſired to be delivered from, and obtained it through Jeſus Chriſt, *Rom.* 7. Wherefore, in that ſtate, though the corrupt principle would pull back and miſlead our Will, yet, by the guidance and direction of the Holy Ghoſt, our Will is made tractable, inclined, and, without any violence, turned willingly to Spiritual things. Thus we are made a free, willing People, in the day of God's Power, to *the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing every thought*, and every deſire too, *into Captivity, to the obedience of Chriſt*, 2 Cor. 10. 4, 5. As to our Free-will in the State of Glory, I paſs it by, there being no queſtion made about it.

The Controverſie about Free-will is a large Subject, yet, I think, we ſaid enough to our preſent purpoſe; what remains to be ſpoken about it, ſhall be under another head, which, that we now leave, doth directly lead us to. *Arminians* are ſtiff ſticklers for a Free-will in Man, to receive or reject Grace, when offered by the Preaching of the

Gospel, as the outward means appointed for that end. Now we proceed.

CHAP. VII.

About Resistibility of GRACE.

TO understand this well, it must be well stated; the Question is not whether Man can, and doth resist Grace, when offered in the Preaching of the Word, or even some good motions of the Spirit of God; we are all agreed it can, and doth. But the true state of the Question between *Papists* with *Arminians* and us, is this, Whether, when God doth offer men Grace, with a design to have them thereby converted? Whether or not, I say, those Men shall actually be converted? Or, Whether the Free-will and Corruption of Man, shall overcome the motions of the Spirit of God, when he purposeth actually to convert? We say, at that time, God works irresistibly and invincibly; that is, they shall be converted; they say no.

To prove this, we have many Texts of Scripture: There is in God (*e*) *a power whereby he is able to subdue all things unto himself*; so that, when he is willing, he cannot miss of his aim. If the difficulty lies in the Understanding, he can *bring light out of darkness*, and *enlighten the eyes of our Understanding*; if in the Will, (*g*) *he can make us willing in the day of his power*; if we be unwilling, he maketh us willing, and able to do too, (*h*) *for it is God that worketh in you both to will and to do of his good pleasure.* And how so? (*i*) *His divine power gives unto us all things that pertain unto life and godliness, through the knowledge* (here he works upon the Intellect) *of him that hath called us to glory and vertue.* If he gives all things, then nothing is wanting; if so, how can it fail of a success? Doth not St. *Paul*, as plainly as can be, assert this,

(*e*) Philip. 3. 21.

(*g*) 2 Cor. 4. 6. & Ephes. 1. 18.

(*h*) Psal. 110. 3.

(*i*) Phil. 2. 13. 2 Pet. 1. 3.

this, (*a*) *who hath resisted his will*? Surely this concludeth negatively, and *ab impossibili*: As if he had said, tis not possible for any Man to resist his Will. What then? his Power: no, for 'tis (*b*) *a mighty power*, a power *of exceeding greatness*: And he saith in the two foregoing verses, that *God gives the spirit of wisdom and revelation in the knowledge of him*; and as we said before, *enlightneth the eyes of our understanding*, &c. Now that power of God working in us, is no less effectual and mighty than it was, *when it raised Christ from the dead*. Which is confirmed when the Apostle saith in another place, As *we were buried with Christ in baptism, so also we are risen with him through the faith of the operation of God*. Doth not our Saviour himself say? that (*c*) *all the father giveth him*, by the decree of Election, for in him they are elected, *shall come to him*. And that *every man that hath heard, and learned of the father cometh to him*: And shall Men attempt to break that link of Salvation? (*d*) *Whom he did predestinate, them he also called: Whom he called, them he also justified, and whom he justified, them he also glorified.*

If God be willing, the thing is done: *Lord, if thou wilt thou canst make me clean*, the answer and effect, is *I will, be thou clean*. The will of Man not only doth ever obey effectual calling, but it must do so, for the effectualness of God's calling consists in the removing of all stubbornness and perverseness that is in the will, and giving a new heart soft and pliable to the call. (*e*) *A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart and give you a heart of flesh: And ye shall be clean*, &c. And who shall hinder him. (*f*) *Are not the hearts of men in the hand of God, he turneth them whithersoever he will?* But how doth the Lord make that great change in the heart? In the same chapter of *Ezechiel*, and the next verse, it is thus expresst, *I will*, it is my pleasure, and it shall be so, *put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them*. If God speaks truth, we shall do all these when he will have it to be so, and nothing shall hinder it. The Creature cannot hinder its own Creation; nor the Dead his own Resurrection; nor the Child his own Generation; nor Darkness its own Illu-

(*a*) Rom. 9. 19

(*b*) Ephes. 1. 19, 17, 18.

Verse 20.

(*c*) John 6. 37.

Vers. 45.

(*d*) Rom. 8. 30.

(*e*) Luk. 5. 12, 13.

(*f*) Ezech. 36. 26. 1. 25.

(*g*) Prov. 21. 1.

Ezech. 36. 27.

Illumination; nor White-paper writing on it ſelf. Moſt of theſe Compariſons are taken out of Scripture, to repreſent the act of the ſpirit converting a Soul: Moreover if the evil Man could overcome the effectual working of the ſpirit of God, then could the decree of our Election be made altogether uncertain, and often void and null; ſo God could be diſappointed of his ends, which how injurious it is to God's Wiſdom and Power, let every one judge. But (a) *ſurely as God hath thought; ſo ſhall it come to paſs, and as he purpoſed ſo ſhall it ſtand.* So many other Texts we have to this purpoſe, ſome of which I already made uſe of in the very beginning: If I would make uſe of Man's authority in this matter, how many places out of *Auſtin* and others could I quote to this purpoſe. This only I ſhall be content with. b) *Efficacious grace cannot be rejected by any hard heart, becauſe God ſoftneth the heart, and no will of any man reſiſts God's, when he hath a mind to ſave.* The reſt I omit, for the matter is very clear: However let us hear what they can ſay for themſelves.

(a) Iſai. 14. 24.

(b) De prædeſt. ſanct. cap. 8.

Arminians as well as *Papiſts* are of a contrary opinion, they aſſert Converſion to depend ſo much upon Man's free-will, that there ſhall be no efficacy of Grace, no effect of God's Mind to Convert, all things uſed towards it ſhall be in vain; if Man doth not anſwer God's end, and therein he hath his Free will, ſo far as not to anſwer if he hath not a mind, and wholly diſappoint God's deſign to convert him, thus converting grace may be reſiſted, and in vain God will attempt, if Man be not willing to it, which is to make God depend upon Man, and not Man upon God. In effect they own no other converting grace but a moral perſuaſion, whereby out of God's words, unregenerate Men are preprevailed upon to believe, to repent, hope, juſt as one Man bringeth arguments to perſuade another; thus Converſion is not wrought in Man but by Man, which is meer *Pelagianiſm.*

This they endeavour to prove out of Scripture, and bring examples of ſome whom God would have Converted, towards whoſe Converſion he made uſe of means, yet to no purpoſe, becauſe thoſe people would not be Converted

verted. The *first*, Is from the Gospel. (*a*) *Jerusalem*, &c. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?* The *Second* is this, (*b*) *Ye do always resist the holy ghost*: And another is, *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good.* To this I answer, there always hath been some who obeyed not the outward Call and Precept of God; but God never intended the Conversion of such, because he did not bestow upon them true Converting Grace, which consisteth in the working of the Holy Ghost upon their hearts: As to the place about *Jerusalem*, Christ would have gathered them with the will of *precept*; that is, he commanded them to come and be gathered to him, to shew them their Duty: But Christ would never gather them with the will of the *Decree*, whereby he is willing to Convert the Elect, who are the only Men actually to be coverted. As to the *Second* Text, those Men are said to resist the Holy Ghost who refuse to obey what he doth command, and these Precepts are directed either to Reprobates or to the Elect, to the former, Converting Grace is never given, so they are never Converted but ever continue disobedient: As for the Elect, though sometimes they reject the outward vocation, yet at last by the inward calling, they are all converted, so that the inward grace is not bestowed in vain upon any of them. To the *third*, I answer, if they to whom God spread out his hands be not converted, the hands of God were not spread for their Conversion; and this spreading out of hands is nothing else but the outward calling, which true converting grace is not always joyned with, so that the end of it is not the Conversion of Reprobates but their Conviction; and to leave them without excuse; out of another place of Scripture they object how God made use (*d*) of all necessary helps towards the Conversion of the *Jews*, yet they were not converted: As to Reprobates amongst those *Jews*, 'tis false, that all necessary helps to Conversion were afforded them, but say they, if all such means had not been afforded, how could God have said, what could have been done to my Vineyard, that I have not done in it?

(*a*) Matth. 23. 37.
(*b*) Acts 7. 51.
(*c*) Isai. 65. 2.
(*d*) Isai. 5. 1, 2, 3, 4.

But

But all this is said only as to outward means, which if the Vineyard had not been bad, might have been sufficient to make her bear fruit; God compareth himself to the Husbandman who hath performed his part, when he hath taken all the outward care that belongeth to him; but again, say they (for I am willing to give their arguments their whole strength) looked that it should bring forth Grapes, which is a sign he manured it in hopes to have fruit by it; but a looking for and expectation are improperly said of God, so that here that expression signifieth only that God required of the Vineyard to have done her part and performed her duty; this is just as if one should say, God hoped for that to be which shall never be, which is to father ignorance or great imprudence upon God, for he that hopeth for that to be, which shall not be, either he cannot foresee that which is to come, or if he knoweth that shall not be, he is not wise to hope for it.

In few words to conclude this, a general rule to answer most or all objections is, that all means afforded Men for their Conversion if they be not effectual, are only outward means, never intended of God for their Conversion, for else God had applyed the inward means, without which the outward are uneffectual, and so they had been converted.

We must answer an objection more of theirs, and endeavour by the grace of God to beat them out of their strong hold, as they take it to be, but are mistaken in the meaning of the place, and so misapply it. The words are these, *why will ye die, O house of Israel*, contained in *Ezechiel*, whence they would conclude, if they will 'tis in their own power not to die, whereby their Life and Salvation is lodged in their own hand, and wholly depends upon their will.

Chap. 18. 31, & 33. 11.

In order to an answer, we are in our way to take notice of several truths conducing to the point, asserted by the Prophet. As *first*, that God punisheth not one Man for the sins of another, according to a common proverb among them. *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*, but God declareth positively against

against it when he saith, *The soul that sinneth it shall die.* The people, as all Men are apt to do, would have excused themselves, as if they had born the iniquities of their Fathers, but God in most part of the Chapter doth vindicate his dealings, how he neither absolves the Guilty nor punishes the Innocent, a most infallible truth and effect of God's Justice, which yet some, apt to wrest Scripture, would gainsay out of the 4th. Commandment; *God visiteth the iniquity of the Fathers upon the Children,* Exod. 20. 5. Which our Blessed Saviour explains thus, when Children commit and continue in their sins, and fill up the measure of their Fathers: *fill ye up the measure of your fathers:* This I point at, to shew how cautious we ought to be, in the Exposition of Scripture, not to go against the Analogy of Faith, and make the word of God contradict it self, which our Adversaries become guilty of in this place. Matth. 23. 32.

A *Second* truth, which is a Conclusion from the first, here asserted, is this; *The Lord's way is equal, but the people's ways are unequal.* Thus God must be owned to be just in all his ways, and every Man and People guilty in theirs, wherefore let every mouth be stopped before God. A *Third* truth, is this: As the Father shall not suffer for the sin of the Son, nor the Son for that of the Father; so, to encourage Men to repentance, both Son and Father or any one else that leaves his wickedness and truely repents, God will pardon his former transgressions, and they shall not be imputed. So likewise, they who for a time have morally and seemingly lived well and avoided sin, if they fall into wickedness and follow evil courses, they shall be punished for the same without any regard to their former behaviour.

Here before I proceed, I must remove a difficulty arising out of the words *righteous* and *righteousness*, upon which the Adversaries would ground one of their Errors, as if a truly righteous Man that is elected and justified, could fall from true saving grace and be damned, which is against Scripture, as I clearly demonstrate it in a Charpter of this Discourse of mine: however some few words I must say in relation to this Text. The word righteous hath in Scri-

pture two different sences. *First*, When one is really and truly such, as whensoever the name is given to the Lord Jesus, *my righteous servant* and *Jesus Christ the righteous*: But here the question being about men, of so many places we shall produce but one to our purpose, *if the righteous be scarcely saved, where shall the ungodly and sinner appear*? The truly righteous Man is meant here, and therefore opposed to the ungodly: But Scripture sometimes calls those righteous who are such only in shew and appearance, and that's the signification of the word in this place; for, *a truly righteous man doth not finally turn from his righteousness, nor do according to all the abominations that the wicked man doth.* And for a farther confirmation of what I say, it cannot be denyed, that a legal righteousness is here spoken of, as *verse* 19. 21. *to keep all my statutes.* But the question between us is about Evangelical righteousness, which is through Faith, and not by Works, and this legal righteousness here spoken of, must be owned to be unpossible, and not to be found in any Man. Now that it is the stile of God's word, to call righteous and righteousness that which is not really, but only seemingly so, it's clear: thus our Saviour saith in the Gospel, *I came not to call the righteous*, that are such in their own opinion, *but sinners to repentance*: And to the *Pharisees* he saith, *Ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquity; and except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye cannot be saved*, Matth. 5. 20. This Pharisaical righteousness was not really such, but hypocritical, only in shew and for ostentation, men do sometimes fansie themselves to be righteous, when they are not. Thus *Solomon* adviseth, *be not righteous over much*, that is in thine own conceit, such was the Angel of the Church of *Laodicea*, who said, *I am rich and increased with goods, and have need of nothing*, when he was *wretched, and miserable, and poor, and blind, and naked.*

Isai. 53. 11. & 1 John 2. 1.

1 Pet. 4. 18.

Luke 5. 32.

Matth. 23. 28.

Eccles. 7. 16.

Rev. 3. 17.

Now to come just to the point, God having declared unto the people their transgressions as the Cause of his Judgments; he commandeth them to repent and turn from all their sins; having shewed the distemper doth propose the remedy.

remedy and presses the use of it; herein God revealeth to them their duty, what they ought, but not what they can do; they may not pretend ignorance, for here is a warning, and thereby they are acquainted with the Masters will, and if they do not what they are commanded, Death lies at their door, and they are without excuse. Here, as *Moses* had done before, *are set before them life and death*, but being like not to chuse well, God expostulates with them, *why will ye die, O house of Israel?* No Man, but very few wretches whom God leaves under a fit of despair, is willing to die of a natural death, but would gladly live a day longer, even those that are most submissive to God's Providence, much less is any willing to die of eternal death; wherefore we must observe that the question doth not directly tend to shew the house of *Israel* is willing to die; but rather that the ways of the house of *Israel* tend to death. Death it self is no good nor desirable thing, 'tis a deprivation of life, the best thing in nature, and destruction for a time of a strict union, and of a noble Being; but often that which men desire not, befalls them, because they fall into a way conducing to it; 'tis not the end they propose to themselves, but 'tis the event that happens unto them. A man who is very prodigal of his Estate, fallen into great excess of intemperance, and debauchery, may very well be asked, *Why will you ruin and kill your self?* though he intends no such thing; but is engaged in a course of life that will lead him to it. Thus upon such a bottom, is grounded this expostulation of God with the house of *Israel*; as if he had said, the way ye are in shall bring you to death and destruction, therefore turn from it if you will live, and avoid judgments temporal as spiritual, for we see the former, are meant as out of *Ezech.* 33. 21.

Deut. 30.

A thing here chiefly to be taken notice of, is that all this doth wholly run upon the Covenant of works, the Law of *Moses*, for 'tis said, *Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness, and gave them my statutes; and shewed them my judgments, which if a man do he shall live in them.* And consequently doth

Ezech. 20. 10, 11.

not reach our question about the Covenant of Grace and receiving of Christ, when offered upon his own terms. Now Christians do not or must not stand upon that old Covenant *which was not faultless, or else no place should have been found out for the second, which is a better covenant, established upon better promises.* Now as Perfect Obedience, the condition of the old Covenant, was impossible for Men to perform, so is Faith under the new Covenant, a condition impossible for Men of themselves to attain unto, 'tis not found in Nature, nor amongst Works, but 'tis a gift of God, and none have it but those whom he is pleased to bestow it upon: The house of *Israel* is willing to die, and the reason is, because naturally they are so inclined; darkness, ignorance and blindness are the natural portion of humane nature. When *he that was and is the life and light of men, came into the world, and that the light shined in darkness, yet darkness comprehended him not: The world was made by him, and the world knew him not: He came to his own, and his own received him not*, because Men loved darkness more than light. This is the reason why people will die, because they love not life, there is a natural impossiblity.

Heb. 8. 6, 7.

John 14 10. 11.

1 *Cor.* 2. 14.

How can Men, naturally dead in trespasses and sins, be willing to live? What *will* is left in them, tends not to spiritual life, but for death; if there be such strong inclinations in a good Man, what must it be in the wicked? Though the Angels had assured *Lot* they were come to destroy *Sodom*, and hastned him out of it; yet he lingered, had no mind to come out, till they to save him, were forced to lay hold upon his hand, and as it were force him out of it; they certainly might have put to him the question, *why wilt thou die?* Seeing he staied as it were to be involved in the destruction of the place; and his Wife how unwilling was she to leave it, and contrary to the Angels order, she must needs look behind, either out of curiosity, or a desire to go back. So the Children of *Israel* had preferred to have continued under bondage in *Egypt*; if they might but eat their *Leeks, Onions and Garlick*, than being in the Wilderness free from Slavery. 'Tis an amaze-

Genes. 19.

Numb. 11. 5.

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ment to think and see how averse Men are from their good, and prone to their own mischief; we must conclude those Men to be willing to die, that are unwilling to live, which will not turn from the paths of death. There are in the world those *that cannot cease from sin.* There are those 2 Pet. 2. 14.
that *cannot recover themselves out of the snare of the devil, who* 2 Tim. 2. 26.
are taken captive by him at his will. And who are bent upon and willing to die, in whom is a repugnancy to their good and reluctancy to their happiness, because born and bred under slavery. I say a thing which to some will seem strange, yet to my certain knowledge 'tis very true, how in some parts of *Italy*, chiefly in the State of *Venice*, there are those men who sell themselves to be Slaves in the Galleys, some for a shorter, some for a longer time, and some for life, and undergo the same Drudgery as do those who are put in there for great crimes: Nay, there be those, who having as Malefactors continued there for a long time, after their time was expired, of their own accord returned thither. This *Paw* I produce only thereby to judge of the *Lyon*: how corrupt is man's nature, and how willing and naturally inclined they are to ruine and destroy themselves? far from a Free-will to receive good as evil.

This I shall conclude with an observation upon the remedy which God proposeth, to prevent their death and ruin; namely, to repent, *v.* 30. and to *make them a new heart and a new spirit.* Here God speaks as one who insists upon performance of Articles, thus, *Thou shalt love the Lord thy God* Deut. 6. 5.
with all thine heart, and with all thy soul, and with all thy might. But, saith God, that ye have not done, wherefore *make you a new heart and a new spirit*, to enable you to perform what hitherto hath been wanting, *for why will ye die O house of Israel?* He commands them to do't themselves which they are able to do, no more than to repent, because all is a gift of God, which *David* knew well when he prays Psal. 51. 19.
thus, *Create in me a clean heart, O God, and renew a right spirit within me.* Let us take notice of two different methods of God upon this account; here God commandeth things to be done as they ought, as performance of conditions, but he promiseth nothing: Do your duty,

which

which for them 'tis impossible to perform; wherefore he hath another way of speaking for those whom he is graciously pleased to favour, he doth not command to do, but promiseth himself to do for them: (a) *And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and I will give them an heart of flesh.* Which is repeated with this addition, (b) *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* To the same effect speaks another Prophet, (c) *And I will give them one heart and one way, that they may fear me for ever.* Here are the most gracious promises of a Gospel-Covenant, what we cannot do our selves he will do for us; he will give us that heart and that spirit, whereby we shall be enabled to keep, and do his judgments, and fear him for ever; hereby we are secured from the danger of a final Apostasie. The same Prophet just the Chapter before, saith, (d) *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall not teach,* &c. and that this is the true Evangelical sence of the place, it appears out of the application of it made by the Author of the Epistle to the *Hebrews*, who doth quote the very same words, and concludes all in these, (e) *For I will be merciful to their unrighteousnes, and their sins and their iniquities will I remember no more.* This is God's way with those whom he is pleased to save from dying and perishing, as all must do whom he leaves to make themselves a new heart and a new spirit; for Man's Will, far from being free and able to contribute to Conversion, the new Creation and Salvation, is a perfect Slave to Sin, till God be pleased to work upon and turn it, which once being effected, there is no danger of a final Apostacy, for thereby we are secured against a total falling from grace, and that is the Subject of the following Chapter.

(a) Ezek. 11. 19.

(b) Chap. 36. 27.

(c) Jer. 32.39.

(d) Vers. 33.

(e) Heb. 8. from 6. to 13.

CHAP.

CHAP. VIII.

About Amiſſibility of GRACE.

AS one depth calleth to another, ſo doth one Error to another; our Adverſaries are not ſatisfied to make Man, if he be willful and obſtinate, ſtronger than God, when he hath a mind to take poſſeſſion of a Soul; but they go farther, and aſſert, That after God is actually in poſſeſſion of that Soul, he may be turned out of poſſeſſion; which is their true ſence of the point we are now going upon. The Queſtion is, Whether a Man truly converted and regenerated, can to the end perſevere in the ſtate of Salvation he is actually in? And whether it be poſſible for ſuch a one who is Elected in Chriſt, called with an effectual Calling, totally and finally to fall from God, and be Damned? This is the true ſtate of the caſe; and not whether the Elect and true Believers can fall into great ſins, which they do too often, as it appeareth out of Scripture and Experience.

We ſay, That God makes to perſevere and go on to the end, all the Elect and true Believers, whether their Faith be ſtrong or weak, provided it be true, that when once they are in the right way of Grace, they ſhall infallibly come to Glory, it being not poſſible for the Elect to become Reprobates, to Apoſtatize, and finally, fall to Damnation. Our Adverſaries affirm the contrary, though *Arminius* himſelf finding the ſtream of Scriptures and Fathers run ſo ſtrong againſt the total and final Apoſtaſie of Saints, durſt not openly declare for it, yet his Followers have ſtrongly ſet themſelves againſt this Article, which is the chief ground of all the comfort the Soul hath in this World; to know, 'tis not in the power of the Devil, or any

any other creature whatsoever, *to separate us from the love of God in Christ Jesus our Lord.*

Now to prove this Doctrine, we can begin no better than with that place of St. *Paul*'s, who in (*a*) that Chapter, from verse 28. to the last, giveth us the greatest grounds of assurance that can possibly be expected, grounded upon our *Election*, *Calling*, *Justification*, &c. whence he proceedeth to a defiance to all: (*b*) *If God be for us, who can be against us?* And (*c*) *who shall lay any thing to the charge of God's Elect? It is God that justifieth; who is he that condemneth?* Now if Christ hath loved us, which is clear in that he hath given himself for us, and (*d*) *God delivered him up for us all.* After this, the Apostle argueth from a thing impossible, *Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?* (*e*) *Nay, in all these things we are more than conquerors.* Take notice with what assurance he speaketh in the two next verses, *for I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord*: I would be loth to lose one word of these, wherein the Apostle speaks so fully, so clearly, and so much to the purpose; that if to confirm this Doctrine, we had had the penning of the words, we could not have done it with so good effect, to prove that God's Elect, and Believers, cannot finally fall, and totally be separated from Christ; and we know, (*f*) *whom Christ loveth, them he loveth unto the end.* Christ prayed to the Father (*g*) *that the faith of his believers fail not*, as we see in the case of *Peter*, and the success sheweth he was heard, for St. *Peter* came again to himself, and *Christ* saith to the Father, (*h*) *and I knew thou hearest me always*; but our Saviour's Prayer was not for *Peter* only, and the other Disciples, *but* (*i*) *for them also which shall believe on me through the Word*: So that he prayed for all Believers. Now for Believers, and Elect, naturally to fall from God, and (*k*) *to be seduced, 'tis not possible*, for the expression *if possible*, importeth an impossibility, not for all the Wonders of Antichrist, the most

(*a*) Rom. 8. 30. ver. 31.

(*b*) Vers. 33, 34. *which is taken out of* Isai. 50. 7, 8, 9.

(*c*) Ver. 32.

(*d*) Ver. 35.

(*e*) Vers. 37, 38, 39.

(*f*) Joh. 13.

(*g*) Luk. 22. 32.

(*h*) Joh. 11. 42.

(*i*) Joh. 17. 20.

(*k*) Mat. 24. 24.

pregnant

pregnant means that Men and Devils can use to make the Elect fall away do not prevail.

Christ saith, (f) *He giveth his sheep eternal life, and they shall never perish, neither shall any man pluck them out of his hand: no man is able to pluck them out of his fathers hand, who is greater than all.* Nothing can be more positive upon the present Question, Christ's Sheep are those who believe, he assureth them all of life Eternal, and they shall never perish, because kept by his strong hand, the Father having put them in the hand of the Son to be kept, and the Fathers hand is also about them; so they cannot miscarry, except there be some enemy stronger than God. If such a thing were possible, for the Elect to perish, what would become of God's truth, when he saith, by the Prophet, (g) *I will be their God, and they shall be my people. And I will give them one heart, and one way, that they may fear me for ever. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Here God promiseth to all whom the new Covenant is made with, that is, Believers, that he will give them an heart to fear him, not only for a time, but *for ever*, that the Covenant shall not be broken of either side; he assureth not only for himself, that he shall never change, but for them also, for he will put his fear in their hearts, that they shall never leave or depart from him. So that we are sure on both sides, for God saith, (h) *He will never leave us, nor forsake us*; the reason is by *Malachy*, drawn from his Immutability, *I* (i) *the Lord change not.* Not only in his Nature, but also in his Gifts, such as Effectual calling, for (k) *The gifts and calling of God are without repentance.* One Text more I will make use of, which can afford us a reason against any instance out of Scripture of any said to be fallen from the Truth, or to have denied the Faith; this is it. (l) *They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be manifest that they were not all of us.* Who are those that do not persevere, but fall away from Truth and Grace? They

(f) Joh. 10. 28, 29.

(g) Jer. 32. 38, 39, 40.

(h) Heb. 13. 5.

(i) Mal. 3. 6.

(k) Rom. 11. 29.

(l) 1 Joh. 2. 19.

who never had it, for if they had been true Members of Christ, they certainly would have always continued so, but God let them go, to let Men know they were not sound, nor build by Faith on the Rock, for if they had been, they would have continued stedfast amidst temptations, and the Gates of Hell could not have prevailed against them; like those fiery vapours in the Air, which the Eye would take to be Stars, but by their fall they shew what they were. Thus God not only publickly punisheth those Hypocrites, but makes them an example for others to take warning by; and let this be a rule, that they who fall so, either they never were Elect, nor had true Grace, or else they are not fallen finally, but God will restore them again. Many other places of Scripture I could bring to confirm this Doctrine, but because I already made use of some before, which would be fit for our purpose, I omit it, only I set some in the Margin to be perused by the Reader.

2 Tim. 2. 19. Ephes. 1. 13. Jer. 32. 40. Ps. 37. 23, 24. Joh. 6. 14. 35. 40. 1 Joh 3. 9.

Against this Truth 'tis objected, If the Elect cannot perish, then they need not forbear sinning to avoid everlasting Death, let them take what course they please they are sure of Heaven. This Argument is grounded upon Impiety, 'tis rather of a Reprobate than of an Elect; if the Saints should, against their conscience, obstinately continue in sin, no doubt but they should perish; but God, who will not suffer his chosen to perish, doth not leave them to continue in impenitency, but through repentance brings them again to himself, and restraineth them with putting them in mind of their Duty, for a final obstinacy in sin and impenitence, do no more consist with Election, and true saving Grace, than a final perseverance in Faith doth consist with Reprobation. In the 2d place they object the examples of *David*, *Solomon* and *Peter*, who fell into abominable sins of Adultery and Murder, of Idolatry, and the denying of Christ. We ever granted corruption to be so strong in the best of God's People, that if for a while he withdraweth the exercise of his Graces, they are apt to fall into the worst of sins; however, we deny that the three named did wholly and totally fall from Grace, only for a time, Grace did still continue in them like fire under

Ashes.

Ashes. Two reasons we have to believe they did not finally fall; the first, Because they sinned out of weakness and human frailty, not with a full consent of the Will. Secondly, Because they seriously repented, which is a true sign of Faith. As to the repentance of (*b*) *David* and *Peter*, it is expressly set down in Scripture; as to *Solomon*, most Divines are of opinion, that for a token of repentance, he did write his Book of *Ecclesiastes*.

(*b*) 2 Sam. 12. 13. & Psal. 51. Mat. 26. 75.

They argue farther, our Saviour saith, (*c*) *Some for a while believe, and in time of temptation fall away*; therefore some may fall from the Faith. The question is not about temporal, but saving and justifying Faith, which temporal Faith is not: Now in this place 'tis clear our Saviour speaks of temporal Faith; *They believe but for a time*. And out of the Parable it appears, that of the four several sorts of ground which the Seed falls into, there is but one that is good; so of four kinds of hearts, there is none good but the honest and good heart, which having heard the Word keepeth it, and brings forth Fruit. Now such hearts as these keep Grace, do continue and persevere in it, and never lose it totally. The temporal Faith spoken of here, is only an outward profession, and not the power of true Religion; in this same sence is to be taken what St. *Paul* saith, (*d*) *of some who concerning faith have made shipwrack*. They made an outward profession of the Gospel, which at last they fell from; so that whensoever mention is made of falling from Grace, from Faith, from the Truth, 'tis only mentioned of the outward profession of it, or of a temporal Faith, but not of true saving Grace; when 'tis said, (*e*) *Let him that thinks he standeth take heed lest he fall*. The Apostle doth not say that any fall from the Faith, but he teacheth them how they ought, and can prevent falling from it, namely, to have a care not to run into Carnal security; such warnings are effectual means whereby the Holy Ghost keepeth Believers upon Duty, and doth preserve them from falls. Though our first Parents fell, it doth not follow the Saints should do so too, the reason is, God gave them only the Grace whereby they might continue in Innocency if they would, but the Will he gave

(*c*) Luk. 8. 13.

(*d*) 1 Tim. 1. 19.

(*e*) 1 Cor. 10. 12. & Rom. 11. 20.

them not, but to Elect and Believers is given Grace, whereby not only they can, but also they are (*f*) willing to persevere. But St. *Peter* speaks of some (*g*) *who have known the way of righteousness and depart from it*; but there is a great difference between turning from saving Faith and Grace, and turning from the way of righteousness, which the Apostle in the same verse calleth the *holy commandment*; that is, the Doctrine of the Gospel.

(*f*) Philip. 2. 12.

(*g*) 2 Pet. 2. 21.

CHAP. IX.

About Universal Sufficient GRACE.

NOW we must proceed to another Head, wherein also *Arminians* joyn with *Papists* against us; this *Universal Sufficient Grace*, the whole Fabrick of Arminianism, doth center upon. Though several Sects are combined to assert such a thing, yet they somewhat differ when they come to say what it is; to *Pelagians* it is Nature, to *Papists* Free-will, to *Quakers* the light within, to *Arminians* 'tis a general influence superadded to the Natural faculties of every Man whatsoever, whereby, without any particular concurrence of God's Spirit, and without any special Grace, they are sufficiently enabled to embrace Jesus Christ, and apply his Death and Merits to themselves in a saving manner, which are offered alike indifferently to all Men, to convert, regenerate, and to save their Souls, if they will themselves, which is meerly *Free-will* baptized with the Name of *Grace*, a thing unknown to Scripture; but if it be Grace in Truth as in Name, how is it equally derived unto all Men, and in the same measure? When Grace is that which maketh one Man to differ from another. Mercy distinguisheth one from another; for (*h*) *What hath a man more than another but what he received?*

(*h*) 1 Cor. 4. 7.

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There is much to be said upon this matter, but I will endeavour to restrain it within as narrow bounds as I can; and I state the question thus: Whether there be any such Universal Grace indifferently given to all Men, at all times, and in all places, sufficient to convert, to regenerate, and to save? We say no, they say yea: Let us examine who is in the right, and let Scripture be the Judge. The Word of God, not in one, but in many places, taketh away from an unregenerate Man the power of doing good, and of being converted: (a) *Can the Æthiopian change his skin, and the leopard his spots? then may ye also do good that are accustomed to do evil.* (b) *Neither can a corrupt tree bring forth good fruit.* (c) *O generation of vipers, how can ye being evil speak good things?* (d) *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.* (e) *No man can come unto me except the father which hath sent me draw him.* (f) And *without me ye can do nothing.* (g) *The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be.* Farther, (h) *The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* (i) *No man,* saith the same Apostle, *can say that Jesus is the Lord, but by the Holy Ghost.* (k) *We are not sufficient of our selves to think* (much less to do) *any thing as of our selves, but our sufficiency is of God.* All these places are so clear and positive to shew there is no such a power in Man as to convert himself, that it were needless to make any enlargement upon them; therefore we proceed, and say, how can there be such a power in *men dead in trespasses and sins?* for such were *the Gentiles before God had quickened us together with Christ:* Nay, (l) *we were strangers from the Covenant of promise, having no hope, and without God in the world.* (m) And *we are by nature children of wrath even as others.* Therefore, what Will and Power to do good is in us, it comes from God, and those whom he is not pleased to bestow it upon, they never have it; this is the reason assigned, why the People of Israel had not well seen and perceived the great things God had done

(a) Jer. 13. 23.
(b) Mat. 7. 18.
(c) ch. 12. 34.
(d) Joh 3. 5.
(e) Joh. 6. 44.
(f) Joh. 15. 5.
(g) Rom. 8. 7.
(h) 1 Cor. 2. 14.
(i) 1 Cor. 12. 3.
(k) 2 Cor. 3. 5.
(l) Ephes. 2. 1, 5, 12.
(m) Ephes. 2. 3.

(a) Deut. 29. 4. done for them; (a) *Yet*, saith *Moses*, *the lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.* If without the gift of God they could not well know and perceive things obvious to their sences so palpable and visible to them, how could they, or any other, see and understand things of a Spiritual Nature of an eternal concernment, to be seen only with the eye of Faith? (b) *If I have told you earthly things, and you understand and believe not, how shall ye believe and understand if I tell you of heavenly things?*

(b) John 3. 12.

This they must own, Men cannot be saved without a Saviour, then they also must grant there is no other Saviour but *Christ*, no means to come to him but by Faith, what then will become of those who never heard of Christ? as the wild and ignorant *Americans*, before the discovery of that Country, and of so many Millions both before and after, but chiefly before his coming, who never heard one word of a Saviour, and so could not believe in him; for (c) *how shall they believe in him of whom they never heard? and how shall they hear without a Preacher? and how shall they Preach except they be sent?* Before *Christ's* time, we do not hear of any general Mission; indeed, after his Resurrection, he gave his Disciples Commission, but their number was but small, they could not at once Preach all the World over; then they died, the Candlesticks were removed from the places where at first they were placed. We see, by experience, the Gospel to be ambulatory, from one place to another; *Asia*, which first received it, is at present, and hath, for these many years, been over-spread with *Heathenism* and *Mahometism*, where is then this Universal sufficient Grace? For at this very day, in the greatest part of the World, there is no sign nor step of it, so that there is no such Universal Grace as to Persons, Places, and Times; besides, Experience and Scripture runs against it, there are but (d) *few elected to salvation*, they are but (e) *a remnant*, (f) *a seed*, (g) *a little flock*, (h) *a very small number* in respect of those that perish, (i) one *Noah* amongst a World of ungodly, (k) one *Lot* amongst a multitude of unclean *Sodomites*; (l) one *Elijah* amongst four

(c) Rom. 10. 14, 15.

(d) Mat. 20. 16.
(e) Rom. 4. 27.
(f) Rom. 9. 29.
(g) Luk 12. 32.
(h) Mat. 7. 14.
(i) 2 Pet. 2. 5.
(k) 2 Pet. 2. 7.
(l) 1 King. 18. 22.

four hundred and fifty false Prohets one (a) *Rahab* in all *Jericho* and *Canaan*, one Nation of the *Jews* amongst all the world, and in that Nation sometimes but (b) seven thousand chosen ones, to many hundred thousands, sometimes (c) a lesser remnant, and sometimes (d) hardly one, this scarcity we met with after the Ascension of our Lord as before his coming, Christ had but a (e) *few names in Sardis*: Few are the names (f) *written in the Lambs Book of life, when all the world runs after the beast to worship him*: (g) *not many wise after the flesh, not many mighty, not many noble are called and few are chosen*: Christ's people in respect of others have been always few, yet none but these are elected, adopted, effectually called, justified, sanctified, glorified or endued with any grace sufficient to Salvation; and if this be true, as it is, can there be any universal grace? to prove this paucity or few in the judgment of all Protestants, rather than multitude and universality, hath, Being comparatively taken, been a Character of Christ's Church.

(a) Joh. 6. 23
(b) 1 Kings 19. 18.
(c) Isai. 1. 9.
(d) Jerem. 5. 1.
(e) Rev. 3. 4.
(f) Chap. 13. 8.
(g) 1 Cor. 1. 26.

Thus far we have considered this pretended universal sufficient Grace in the extent thereof, as to Times, Places and Persons, which doth relate to the means conducing to Salvation afforded unto men. Now we must consider it in Man himself, as it is in the Soul: I would find to know how it cometh in there, is it a natural inherent faculty of the Will? If so then 'tis no grace, for in relation to spiritual things and to Salvation, Nature and works are opposed to Grace; by Nature we are Children of Wrath, but through Grace we are Sons of God, and to make it natural is meer *Pelagianism*, (which our Adversaries dare not openly to own) for *Pelagius* used to cloth Nature with the name of Grace. If this universal grace be not natural then it must be adventitious or accidental, either acquired, derived or infused: If acquired by any art or industry of our own, then it becomes particular, and cannot be universal, it being originally proportionable in none. If acquired, 'tis only in those who seek after and take pains to purchase it, which certainly whole mankind doth not, if not acquired then it may be derived: but it must either be so from our Parents, and so from *Adam* the first Parent; but

but if from *Adam* 'tis nature and not grace, or if not from *Adam*, then if from any 'tis derived from Christ and from his Spirit the spring of all graces, but they derive grace only to their believing and living Members, not generally to all Men, and this not by immediate inspiration from Heaven, but by the word and means of grace which are neither common nor effectual to all. But if they say this universal grace is infused by a divine immediate influence, let us have some Scripture to prove it, or else no body must believe it, but as there is no word for it, let them shew when and how this is done? This universal sufficient grace of *Arminians* is the *Quakers inward light* and the *reason* of *Socinians*.

But to forge an universal sufficient grace without a power of doing good, without Christ and without God, without [illegible] by the word of God, as without heart to understand, eyes to see, without a faculty to know the mysteries of the Kingdom of Heaven, and sence of our misery, is to set up a defficient not a sufficient grace: That cannot be called sufficient to act, which hath not every thing necessary to acting; and that Cause which hath all things necessary to act must needs produce its effect, for in vain is that Power to act, which doth never act, so that pretended grace supposed to be sufficient to convert a Man, and bring him into the way of eternal life, and yet never doth it, is but an insufficient power and an imaginary grace. They would have Christ to have made God reconcileable to mankind, procured a possibility, which not being reduced to an act signifieth nothing, and derogateth from the power and efficacy of his death; for he hath by his death made a real and perfect reconciliation, and all those he dyed for, he actually reconciled them to his Father, and all they and none else shall be saved.

They would ground their opinion upon what the Apo- (a) Rom. 1. 19. stle saith of the Gentiles. (a) *That which may be known of God is manifest in them, for God hath shewed it unto them.* Therefore they have a sufficient grace; but the knowledge of God spoken of there, is such a one as the Devils have

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as well as they, and I hope no man will dare say the Devils have a sufficient grace, that the knowledge which St. *Paul* speaks of was not saving, consequently not sufficient, it appeareth because they did not know God as Father of our Lord Jesus Christ, neither did they know *Christ* as Saviour of the World, without which no saving nor sufficient knowledge. But however say they, (*a*) *They do by nature the things contained in the Law.* But they must take notice how the Apostle doth not say they do, not by grace, but *by nature*; so that except they will have nature to be their universal sufficient grace, the Text saith nothing to their purpose. Besides, we own that some amongst the Gentiles had great and extraordinary parts and natural gifts; great Philosophers, great Orators, *&c.* Yet for want of Faith the vertues of the Heathens were, saith *Austin*, shining sins, *splendida peccata.* But we deny those gifts to have been an universal sufficient grace, the same may we say in that, *God left not himself without witness* amongst them, not in that there is a God, for, as 'tis said in the same verse, *He gave rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* But all these are common mercies, though great, which come short of saving and converting grace; tis not every manifestation that there is a God, which must be called a sufficient grace; amongst the Devils themselves, God hath not left himself without witness.

(*a*) Rom. 2. 14.

(*b*) Acts 14. 17.

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CHAP. X.

Of Universal Calling.

AND now we are upon this, let us view another branch of this universal grace, for they say God according to his Decree doth universally call all Men, Reprobates as well as Elect, to receive and believe in Christ, and this by the means of the word preached to every Man: What we already said may also serve in answer to this; namely, that before and after the coming of Christ, millions of Men are dead, who never heard Christ preached unto them, yet we may charitably believe that God shewed some of them mercy; for though they were deprived of the outward ordinary means, God who is not tyed to second causes, might by the inward call of his spirit have revealed unto some of them his saving knowledge. We may say of this Ordinance of the Word, as is said of Baptism, which is another: (a) *He that believeth and is baptized shall be saved; but he that believeth not shall be damned:* He doth not say, and *is not baptized* shall be damned; so he that heareth the outward preaching and believeth shall be saved, we may say that though the outward hearhing of the word be the usual means to breed Faith, yet he that wants it may be taught inwardly, and believe and be saved. However things be, those are secrets of God, which we ought not to dive into. Our Blessed Saviour is positive against universal calling, when he saith, (b) *many are called,* he doth not say all, but many, we may say very many or the greatest part are not called; for as we see he comes to narrower bounds, if *few be chosen,* many are called, so by a gradation we may say, if many be called, more are not called. Indeed *David* saith (c) *Let all the earth fear*

(a) Mark 16. 16.

(b) Matth. 20.

(c) Psal. 47. 1.

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the Lord, let all the inhabitants of the world ſtand in awe; and *O clap your hands all ye people: ſhout unto God with the voice of triumph.* But this is no ſuch an univerſal vocation to all the Inhabitants of the World as the queſtion is about; all the earth, beſides the reaſon of ſaving grace, hath cauſe enough to fear the Lord and to praiſe him: All the world could not hear what *David* ſaid and did write; but the queſtion is to have Chriſt offered to every Man in the Goſpel, by the miniſtery of Men.

This leadeth us to another queſtion between *Remonſtrants* and us; namely, ſuppoſing every Man in the world had been called by the preaching of the word, yet it doth not follow, they ſhould have been converted and ſaved without God's ſpecial ſaving grace, becauſe *in Adam men loſt the power of believing the Goſpel.* This queſtion, theſe innovators ſtarted up to ſhow how God is bound to give every Man a ſufficient grace to believe in Chriſt if they will. So they ſay the grace of believing in Chriſt was not given to *Adam*, therefore he could not loſe it, and ſo God may no juſtly require of Man faith to believe in Chriſt, except he giveth him ſufficient grace to believe: But we ſay, God gave *Adam* that grace, and he loſt it: For whatſoever *Adam* received from God for himſelf and Poſterity, that ſame through his fall, he loſt for himſelf and Poſterity too; now that with other privileges he received alſo the power of believing the Goſpel, it appeareth, for he received for himſelf and Poſterity the power of loving God and believing his word, whatſoever it might be in time to come, this is proved becauſe without this power the image of God had not been perfect in him, neither had he been, without it, provided with a ſufficient grace to avoid all manner of Infidelity: In the ſtate of innocency God might have revealed him future things, and in caſe of a fall, have promiſed him a gracious reſtoration by the means of his Son. Who can deny but that Men in the ſtate of Innocence might and ought to have believed ſuch a promiſe of God.

Let us hear what they say for themselves. *Adam* in the state of Innocency stood in no need of Faith in Christ, therefore God gave him not power to believe in Christ; but though in the state of innocency he had no need of Faith, it doth not follow but that God might give it to him; strength and power is not always given to nature for use, but sometimes for perfection: In this sence 'tis (a) Matth. 3. 9. said, (a) *God is able of these stones to raise up Children to Abraham.* Yet there is no need of doing it; God had given *Adam* strength to travel all the world over, which he never did; neither was there any occasion for him to do it. Again they object, God gave *Adam* the Law, therefore he was not bound to believe in Christ, because Faith is not commanded by the Law, but though the Law was given unto *Adam*, yet he was bound to believe in Christ, for although Faith be not expresly commanded in the Law, yet 'tis implicitly, because by the Law a Man is bound to believe every word of God which in time to come should be revealed unto him.

We have already shewed there is no such universal vocation as they are for: However it is granted several Reprobates have an outward calling, but seeing they are not converted, the question is put, *to what purpose, and for what end are reprobates thus called?* Our Adversaries say, 'tis to the end they should be made partakers of everlasting life. This we cannot agree to, because they do not attain to it. Whence necessarily followeth, that (as I said heretofore) God is frustrated of his end, which is a sign and effect of want of Power and Wisdom; which must needs be so, if in what God doth, he proposeth to himself an end which he foreknoweth he cannot and shall not attain unto, no Man of sound mind will do so, and of God it cannot be affirmed without blasphemy This consideration is so pregnant that they think to shift it off with a distinction; God doth not absolute, say they, intend they should be saved; but upon condition they shall obey and come in at the call, and persevere therein: now this condition not being performed by Reprobates, they say, God is not disappointed of his end: but what a pitiful coming off is this,

this, ſhall a Man not deprived of his wits, make an end, which he in earneſt aimeth at, depend upon a condition which he is ſure ſhall never be. God foreſeeth Reprobates will not obey the call, much leſs continue in obedience. I farther ſay, no Man who hath his wits will make an end which in earneſt he propoſeth to himſelf, depend upon ſuch means, as none but himſelf can procure, and which he is reſolved never to procure: But to incline to obedience the hearts of thoſe that are called, and to turn ſtony hearts into hearts of fleſh, none can do't but God alone; but experience teaches he will not do it in Reprobates, a ſign he hath decreed not to do it. And let the nonſence of their Hypotheſis and Aſſertion be taken notice of, which is thus. *God in calling reprobates intends to ſave them, in caſe he giveth them effectual grace to obey the call, which he reſolved never to do.* God doth not intend the effectual calling or converſion of every one whom the Goſpel is preached to, and have only the outward means of Salvation, as it appeareth out of the fore-quoted places. For ſometimes a Prophet ſent to a people or to a perſon, is a ſtumbling block to that people or perſon; ſo of ſome other Providence. And this is God's own doing for he ſaith, *when I lay a ſtumbling block before a man*, whether righteous or otherwiſe; or when God's own Son came into the world, 'twas, as ſaid before, to take from unbelievers all manner of excuſe, to make them unexcuſable, for ſaith the Apoſtle, as *to them that believe he is a chief corner ſtone, elect and precious, ſo unto thoſe that are diſobedient, he is a ſtone of ſtumbling, and a rock of offence.* And *this is the Lord's doing*, ſaith *David*, wherefore *it is marvellous in our eyes.* Our Bleſſed Saviour ſaid to the *Jews, Why do you not underſtand my ſpeech?* In the ſame verſe he gives the reaſons, *even becauſe ye cannot hear my word.* His word they heard, and the meaning they underſtood, but it did not work upon them, neither could they effectually underſtand it of themſelves, they could not do't, neither did God intend they ſhould, or elſe it had been effected. *Gamaliel* ſpoke well the truth, when he ſaid, *if this counſel be of God ye cannot overthrow it*: For 'tis beyond any Man's power to diſappoint God, of his ends,

Ezech. 3. 5. John 15. 22. Ezech. 3. 20. 1 Pet. 2. 6, 7, 8. Pſal. 118. 22. John 8. 43. Acts 5. 39.

ends, wherefore, whensoever he intends by preaching of the word to convert any one, he shall certainly be converted, but if he be not, it is a certain and infallible sign, that God thereby never intended his conversion, or that he should believe.

To what end then, are Reprobates called? I answer, to know their duty, and at last to own they are justly punished for having neglected it, and herein God doth attain to his end. St. *Paul* shewing how God called *Pharaoh*, not to the end he should obey, but that he should be hardened, and should not let the people go. In several places, Holy Scriptures shew how God in calling and offering means of grace to wicked and reprobates, doth not intend their Conversion, but to make them unexcusable, and to have Witnesses and Testimonies against them, εἰς τὴν ἀναπολογητίαν αὐτῶν, that at the last day every wicked man may hear this, *Thou art unexcusable O man.* When God gave *Ezechiel* his Commission, and commanded him to go to the people, he gave him no hope of success, nor seemed to intend their conversion, for saith he, *they are a rebellious nation that hath rebelled against me; they and their Fathers have transgressed against me, even unto this very day, for they are impudent children and stiff-necked.* to what purpose then doth God send him to them? God declares it, *and they whether they will hear or forbear; yet shall know there hath been a prophet amongst them.* There is an Evidence and a Witness against them, I have given them warning, and they cannot pretend ignorance or any ground of excuse. God doth not declare to the Ministers at first whether or no they will hear, but to do and obey what is commanded. When our Blessed Saviour sent his Disciples to preach the Gospel, he gave this charge, *and whosoever shall not receive you nor hear you, when ye depart thence shake off the dust under your feet, for a testimony against them.* St. *Paul* did it, *for he shook his raiment and said, let your blood be upon your own heads*: To the *Jews* that opposed themselves and blasphemed, as a testimony against them, for verily it shall be more tolerable for *Sodom* and *Gomorah* in the day of Judgment than for such. And elsewhere, but upon the same argument doth before-hand tell-

Rom. 9. 7. out of Exod. 4. 21. & 9. 12. & 10. 20.

Ezech 2. 34. 5.

Mark 6. 11.

Acts. 18. 6.

tell his Disciples, *and ye shall be brought before governours and kings for my sake*; but to what end and purpose? to convert them? not: for if it was to that intent they would be converted; for who hath resisted his will? but *for a testimony against them and the gentiles.* And according to another Evangelist, the Lord directeth them what to say, *even the very dust of your City which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you*: As if he had said, this shall be the ground of the charge against you at the last day, and this dust shall rise in Judgment and as a witness against you. Our Saviour saith, how before the end of the world, *this Gospel of the Kingdom shall be preached in all the world*, not with an intention in God to convert the whole world, for then God would be disapointed of his purpose. For Scripture and Experience teach us the contrary, that all shall not answer the call and be converted: In the Text the Lord Jesus declares, why the Gospel shall be preached in all the world, *for a witness unto all nations.*

Matth. 10. 18. Luke 10. 11. Matth. 24. 14.

At the last day, shall be the general Assize, where every Man shall be called to an account for his sins; the Causes shall not be between Man and Man, but between God and Man, and the Lord Jesus shall be the visible Judge, for by him God will judge the World: Now as matters of fact do require proof by Evidences, so God makes sure of Witnesses to convince and confound the wicked, for as St. *Paul* and *Barnabas* said, to those of *Lystra*, *God left not himself without witness, in that he did good, and gave us rain and fruitful seasons.* These mercies though common will be Evidences against those that abused or remained unthankful under them. So shall the outward means and offers of grace against those that neglected and rejected them, though God never intended they should thereby be converted, for God's secret will was unknown to them, and the revealed they ought to have obeyed, as *Abraham* did when commanded to Sacrifice his Son, so ought all when commanded to repent and believe. Now those witnesses of God are of two sorts: First, those that are of his own immediate appointment, as were the Lord's Disciples, to whom he said,

Acts 14. 17.

John 15. 27. said, *ye also shall bear me witness, because ye have been with me from the beginning*, which he repeated after his Resurrection, Acts 1. 8. & 13. 31. *Ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria:* Of whom 'tis said in the same Book, who are *his witnesses*, unto the people. And as they were witnesses unto the people of what they had seen, so on the last day they shall be God's witnesses against the people of what they had done and preached to them.

The second sort of witnesses are from or within men themselves that are guilty. Wherefore saith our Saviour to Matth. 23. 31. the *Jews, ye be witnesses unto your selves that ye are the children of them which killed the prophets.* And with the Gentiles, *their* Rom. 2. 15, 16. *conscience also bearing*, and shall bear, *witness, and their thoughts the mean while accusing or else excusing one another.* In a word, God can never want witnesses, for if these held their peace, saith Christ, the very stones would speak, and be witnesses Josh. 24. 27. according to what *Joshua* said, *This stone shall be a witness.* Thus to our present purpose God doth outwardly call reprobates, and commands them to repent, not with an intent they should do so, for he denys them the grace of repentance and faith, without which they cannot repent and believe: For if God would effectually have it so, it should infallibly be according to what we have in a place of the prayer book. *Whose power no creature is able to resist*, grounded on St. *Paul*'s saying, *who hath resisted his will:* But God doth it to shew them their duty and leave them without excuse, seeing they had Christ offered to them. Here they object a place I answered before about *Jerusalem*, but because they lay a stress upon the comparison, as the Hen gathereth her Chickens, a sign, say they, that Christ intended their Salvation; to what I said I shall add, that Christ doth use the comparison of his being willing to ga- Matth. 23. 27. ther *Jerusalem* as a Hen gathereth her Chickens, not in relation to the end and intention, but as to the effect if their affection had been answerable. They say farther, if when Christ calleth Reprobates to come to him, he doth not intend thereby to save them, then the outward vocation doth differ from his inward purpose, which we deny. For by the outward calling God actually doth with Reprobates

probates what in the call he propoſed within himſelf, for God purpoſed to call reprobates, to promiſe them Salvation upon account of Obedience; to the end they ſhould learn the way to Salvation, to know their Duty and at laſt confeſs they are juſtly Damned, and he obtaineth the end he aimed at. But here followeth a high charge. God promiſing Salvation to reprobates upon an impoſſible condition, which he is not willing to give them grace to perform, doth but mock and deceive them. We anſwer the promiſe of Salvation made to reprobates upon an impoſſible condition, is no deluſion, but a denyal of Salvation, for want of performance of the condition, without which no Man can be ſaved even according to God's Decree; for as in time God denyeth reprobates Salvation by reaſon of impenitency, ſo from eternity he decreed to damn them for impenitency, the end of the Promiſe and of the Vocation are the ſame. When *God commandeth all men every where to repent*, 'tis not meant the end of the declaration; as if it was God's purpoſe it ſhould be ſo, but 'tis the thing commanded, and which thoſe who are called ought to do. We muſt in this matter have a care not to confound the intention of the Miniſter with that of God, who from eternity knows every individual reprobate, the Miniſter not ſo, for being not able to know reprobates from the elect, he muſt have a real intention in his ſtation to ſave every one that heareth him, and if he be miſtaken and diſappointed of his end, he being neither All-mighty, nor All-knowing, there is no abſurdity therein; but here we ſpeak of the end of the vocation of reprobates in relation to God.

Two things more I am to anſwer. *Firſt*, That God is not an hypocrite, though he doth not intend the Salvation of all thoſe whom he calleth to't, an hypocrite would ſeem to be what he is not, but there is no ſuch intention in God, only he points at and ſheweth reprobates the cauſe why he denyeth them Salvation. The *ſecond* thing I am now to do is to ſhew that God in his outwardly calling of reprobates is not unjuſt, though he requireth of them impoſſible things: But before, I muſt anſwer an Objection I

had omitted, to shew that 'tis in Man's power to save himself if he will, 'tis taken out of St. *Paul*'s words. (a) *Work out your salvation with fear and trembling*: But this goeth from the state of the question, which is about Conversion before it be effected, but in this place the Apostle speaks to regenarated Men, for he saith, *they always obeyed*; now as in the act of Conversion we are meerly Passive, after it is effected, and there is the new Man created in us, we are not like Stone and Stocks, we move as we are acted by the spirit of God. This is an Exhortation to Holiness and every good Work, but to shew how the Apostle doth not think it is in their power to work their own Salvation of themselves, in the next verse, he addeth, *For it is God that worketh in you, both to will and to do of his good pleasure*: This explantation he giveth, for fear they should misunderstand what he said about working their Salvation, and we see how to keep them from Pride and Presumption, he saith, work it *with fear and trembling*. But now I must return where I left, and say, of things unpossible, some are so, absolutely and of their nature, others are such only in some respect and accident, that obedience which God requireth of Men, is not of absolute impossibility, for if there was any injustice in the case, here it would lay, but what God requires of Men was once possible, but man through his own fault lost that power, what in the state of Innocency (namely obedience) was possible for Man, is by his fall become unpossible to him, yet for all this, he still is bound to do his Duty, the more because he hath no excuse to plead for in relation to God, who neither inticed him, nor commanded or compelled him, but rather expresly with threatnings did forbid him to sin, so that God is most just in calling for his own. This is as if a Man had lent me Money, when it was lent I was able to pay, but since through my own ill management I ruined my whole Estate, and made it unpossible for me to pay the Debt, must my Creditor suffer for my evil Courses, after I am become a prodigal Son? Is he unjust to call for his Money, and make me pay the Debt? No surely, as you see the (b) *Lord did by that servant of his, who had no mercy upon his fellow servant.*

(a) Philip. 2. 12, 13.

Matth. 18. from 24. to 35.

vant, for though it was unpossible for him to pay the ten thousand talents, yet *he delivered him to the Tormentors*, till he should pay all that was due, that is for-ever, for he could never do't; here the torments of Hell are meant, so God may justly do with every Man, whom he hath no mind to be merciful to. I do add one thing more, how the Law promised life upon unpossible conditions of a mans own perfect obedience; yet we do not read that any of the *Jews* ever said the Law was unjust, on the contrary we find *the Law* was confessed to be *holy just and good*, and let some men say what they will, we all know and must own, that faith the condition upon which eternal life is promised in the Gospel is unpossible for men, because 'tis *a gift of God*. Let therefore God be owned to be just in all his ways, though *all may be damned who believe not the truth*: God sent them strong delusions to believe a lye, *that they might be damned*, as if he had said that there might be a just cause of their damnation.

Rom. 7. 12.

2 Thes. 2. 12.

CHAP. XI.

Of FAITH.

NOW we must come to the chief and most excellent Gospel Grace, which is Faith; concerning which also, *Arminians* do teach many unsound things, we intend, by the Grace of God, to speak of every one of them in order, Satan ever raised his strongest batteries against this (*a*) *shield wherewith we are able to quench his fiery darts.*

(*a*) Ephes. 6. 16.

To have a right understanding of this matter, we must know Scripture doth mention four kinds of Faith. First, *Historical*, whereby we believe the Word of God to be true as 'tis revealed in Scriptures, and God to be the God of Truth; the Devils have this Faith, (*b*) *for they believe and tremble*. Secondly, The Faith of *Miracles*, which at

(*b*) Jam. 2. 19.

firſt was granted; thereby to confirm the Doctrine of the Goſpel; for (c) *tongues* a ſort of Miracles *are a ſign not to believers, but to unbelievers*; 'tis a certain perſwaſion grounded upon ſome Revelation, or a ſpecial Promiſe of ſome miraculous work to be done: Our Saviour granted it to the Apoſtles, but it ceaſed long ago. Thirdly, *Temporal Faith* is a knowledge and aſſent to Truth contained in God's Word, but only for a time, hence called Temporal, attended with ſome joy ariſing out of the conſideration of ſome worldly advantages, or of the thoughts and bare notion of a future happineſs, which at laſt vaniſh away: Some Reprobates have this Faith. This our Saviour ſpeaks of, when he mentions that part of the (d) *Seed which fell into ſtony places, where it is received with joy.* Thus (e) *Herod heard gladly John the Baptiſt*, and went farther, for *he did many things, and obſerved him.* Whether this, as (f) *Agrippa's being almoſt perſwaded to be a Chriſtian*, may be ſaid of Temporal, or only of Hiſtorical Faith, I will not diſpute, it being nothing at all material for my purpoſe; but this I ſay, that this Temporal Faith ſometimes goeth ſo far, that they who have it, are ſaid (g) *to have taſted of the heavenly gift, and been made partakers of the holy Ghoſt.* The ſpirit of God ſometimes beſtoweth grace upon ſome, which graces are not common nor ſaving neither; our Saviour ſaith to the man in the Goſpel who had diſcreetly anſwered him, (h) *Thou art not far from the Kingdom of Heaven*, for a man may go far on the way, and yet fall ſhort of it: All that came out of *Egypt*, though they went far into the wilderneſs, nay, ſome came within ſight of the Land of Promiſe, yet never entred into it, ſo, many (i) *ſtrive to enter in at the ſtraight gate who cannot find it.* We read of one (k) *who obſerved all the commandments from his youth*, and in part he ſpok the truth, for 'tis ſaid, *our Saviour beholding him loved him*, which he would not have done if he had told him a lye. This I inſiſt the more upon, to make this temporal Faith better known and how far it bordereth upon true faith, becauſe our Adverſaries do confound it with the true faith, which is the fourth kind of Faith.

This is the only true faith otherwiſe called ſaving and juſtify-

(c) 1 Cor. 14. 22.

(d) Matth. 13. 20. 21.

(e) Mark. 6. 20.

(f) Acts 26. 28.

(g) Heb. 6. 4.

(h) Mark 12. 34.

(i) Matth. 7. 14.

(k) Mark. 10. 20. 21.

justifying faith, which doth consist not only in knowledge of things necessary to Salvation, and also in an assent to all truths revealed in God's word which reprobates may have, but also in a trust and confidence and relying upon Christ and in a special way applying unto the Soul the general promises of God, without this there is no true faith, and here we are to do two things. *First*, To shew the difference between temporal and justifying faith, and then prove that assurance is essential to true faith without which it cannot be such: As to the *first*, saving faith is attended with a real spiritual joy, not arising out of any humane consideration, but only out of the sence of God's mercy; this, temporal faith hath not, nor the following signs of saving faith. *Secondly*, True faith hath a love of Christ overcoming all difficulties, which love is attended with a religious fear of offending God; and with a studying how to promote his glory. *Thirdly*, A sence of a future happiness amidst the greatest troubles and calamities. *Fourthly*, A hope of glory which maketh not ashamed, raised within us by the spirit, (*a*) *which beareth witness with our spirit, that we are the children of God.* Lastly, A special unmoveable trust and confidence in the mercy of God, and an application of Christ's merits. Temporal faith hath nothing to do with these, but they are proper to true saving faith. Hence may appear, the error of our Adversaries, or rather of the truth, who would have temporal and saving faith to be the same in nature, and to differ only as to duration of time.

(*a*) Rom. 8. 16.

Now as to the other thing, that a trust and confidence in God is of the nature of faith, it doth appear from the names given faith in the word of God. 'Tis called boldness and confidence. (*b*) *In whom we have boldness and access with confidence, by the faith of him*, or a strong persuasion: A liberty of confidence. (*c*) *If we hold fast the confidence, and the rejoycing of the hope firm unto the end.* A full assurance, (*d*) *Let us draw near with a true heart in full assurance of faith.* A (*e*) *substance of things hoped for, the evidence of things not seen.* Also confidence, (*f*) *This is the confidence we have in him, that if we ask any thing according*

(*b*) Παῤῥησίαν, ἐν πεποιθήσει Ephes. 3. 12.

(*c*) And παῤῥησίαν Heb. 3. & chap. 10. 19. and 1 Joh. 3. 14.

(*d*) Ἐν πληροφορίᾳ Heb. 10. 22.

(*e*) Ἔλεγχος πραγμάτων οὐ βλεπομένων. Heb. 11. 1.

(*f*) Παῤῥησία Joan. 16. 23.

1 John 5. 14. ding to his will, he heareth us; which confidence doth not leave those to whom God hath given the earnest of the spi-
(g) 2 Cor. 5. 6. rit, that is believers: (g) we are always confident, saith St. Paul, which argues it to be essential to faith. St. John al-
(h) 1 Joh 4. 17. so calleth it boldness, (h) herein is our love made perfect, that we may have boldness in the day of Judgment. Such a frame ariseth out of faith, without which no true and well grounded boldness and confidence, nor being hearty and chearful as our Saviour saith to his disciples, they ought to be. *Be of good cheer, I have overcome the world.* Peter as St. John saith, makes certitude and assurance go along with Faith, for in his
(i) Joh. 16. 33. John 6. 69. name and of the disciples he declares thus, (i) *We believe, and are sure that thou art that Christ, the son of the living God*; to believe and be sure is the same, neither could they or any other believe, except they were sure it is true, but it is more or less, for as there are degrees of faith, so of assurance which is an essen-
(k) Heb. 6. 11. & chap. 10. 22. tial part thereof. (k) As Scripture speaks of a full assurance of hope, so it doth of a full assurance of faith; we are fully assured there is a promise for those who do their duty, and the promise is from the God of truth, of all this there is a full assurance *he heareth us.* These words certainly go beyond common knowledge and assent, and let this be the first reason.

(l) Joh. 1. 12. Farther Christ is received by Faith. (l) *But as many as received him, to them he gave power to become the sons of God, even to them that believe in his name*, bare knowledge and assent are not enough; or else Devils and Reprobates could be made Sons of God. Again, they who truly
(m) 1 Joh. 5. 13. believe in Christ, know they have eternal life. (m) *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life*, out of bare knowledge and assent, no man can know he hath eternal life, for despair may consist with both, 'tis so in all
(n) Habak. 2. 4. Devils, and in many Reprobates. Lastly, (n) *By faith we*
(o) Rom 11. 20. *live.* (o) *By faith we stand.* (p) *By faith we are justified.*
(p) Rom. 5. 1. (q) *By faith we are saved*, and through faith we obtain
(q) Eph. 2. 8. forgiveness of sins, heavenly Blessings, Adoptions, Victory over all spiritual Enemies, in a word, Christ and all his benefits we receive by faith, which cannot be an effect of bare knowledge and assent. Several other Texts

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I omit, which are much to my purpoſe, but this is ſufficient.

Now followeth the queſtion between *Papiſts*, *Arminians*, and us: *Whether faith be common to all, Elect and Reprobates*, which they affirm, but we ſay, *'tis given only to believers*, and 'tis proper to them. But ſtill we mean true juſtifying faith. Scripture ſpeaks clearly for us in the caſe, for it is called (*a*) *the faith of God's elect*, God's Elect and Chriſt's Sheep are one and the ſame; but none believe but Chriſt's Sheep, he ſaith to the unbelieving *Jews*, (*b*) *but ye believe not, becauſe ye are not of my ſheep.* Faith is an effect of Election, for it is ſaid, (*c*) *as many as were ordained to eternal life believed*, as many and no more. And ſeeing (*d*) only the Elect are juſtified and glorified, they only have faith, becauſe believers only are juſtified, and they only that are juſtified, are glorified; none but the Elect are members of Chriſt, and we become ſuch only through faith: Now God hath (*e*) *predeſtinated none but the elect unto the adoption of children by Jeſus Chriſt.* There muſt be a certain mark of diſtinction between good and bad, or elſe the one could not be known from the other. Now faith is the characteriſtical note of God's children, and our election is known to us *a poſteriori* only by the effect, whereof faith is the chief, and it is ſo eſſential that it gives a general denomination, the whole world being divided into believers and unbelievers, this is of ſo high a concernment that St. *Paul* earneſtly exhorteth the *Corinthians* to (*f*) *examine themſelves whether they be in the faith, prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates.* Now Chriſt is in us by faith, for 'tis the inſtrument whereby we receive and apprehend him, and not otherwiſe. Againſt this they would have ſomething to ſay out of that Text where St. *Paul* (*g*) ſpeaketh of *ſome branches broken off the tree*, whence they conclude that ſome reprobates had been engrafted in Chriſt through faith, but if any for unbelief were ever cut off from the tree of life, we deny that ever they were in Chriſt indeed by true faith, but only outwardly they ſeemed to be ſo, they are ſaid to be broken-off, when by reaſon of unbe-

(*a*) Tit. 1. 1

(*b*) Joh. 10. 26.

(*c*) Acts 13. 48.

(*d*) Rom. 8. 30.

(*e*) Eph. 1. 5.

(*f*) 2 Cor. 13. 5.

(*g*) Rom. 11. 17.

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lief and hypocriſie, either they are fallen off themſelves, or have been put out of the ſociety of the Church, as it formerly happened to the *Jews*, whom the Apoſtle ſpeaks of in that place. Let this be obſerved, that when in Scripture faith is attributed to reprobates, 'tis not meant true ſaving faith, which they never had, but only hiſtorical or temporal, an outward and hypocritical profeſſion of faith, or of the doctrine of the Goſpel, and this calls to my mind that place of Scripture about the parable of the talents, the talent was taken from the man, when 'tis ſaid, (a) *from him that hath not ſhall be taken away, even that which he hath.* How can that man have that which he hath not, or that be taken away which he hath not: The matter is explained by another Evangeliſt thus, (b) *whoſoever hath not ſhall be taken away even that which he ſeemeth to have,* he had it in appearance, but not in reallity, ſo reprobates have faith but in a ſhew, and when they have loſt it, 'tis only that which they ſeemed to have, but never had it really. They loſt the outward ſhew and profeſſion.

(a) Matth. 25. 29.

(b) Luke 8. 11.

Another point concerning faith, wherein we differ is this, about the *certitude of faith*: They deny believers can know whether or not they have true faith, we ſay they can know it, and begin to prove it, with that Text already quoted, 2 *Cor.* 13. Upon examination they may find and know whether Chriſt be in them; he would not have adviſed them to that examination, except they could have found out the truth of it: Which truth we are assured of by our Saviour, when he ſaith to his Diſciples, (c) *ye ſhall know that you are in me and I in you.* Seeing then we are in Chriſt and Chriſt in us by faith, and they can know it to be ſo, then they muſt be ſure of their faith, that is, have a certitude of it. In the caſe of the two blind men, (d) *our Saviour asked them, believe ye that I am able to do this? they ſaid unto him, yea Lord.* When believers are ſeriouſly asked whether they have faith? They may well and do confeſs it in conſcience to the Lord himſelf, which muſt ariſe out of a certitude of it. Then, (e) *the ſpirit of a man which is in him knoweth the things of a man,* and in the next verſe, he addeth, *we have received the ſpirit of which is of God, that*

(c) Joh. 14. 20.

(d) Matth. 9. 28.

(e) 1 Cor. 2. 11. 12.

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we might know the things that are freely given to us of God. And we can distinctly perceive the proper acts of faith, as when one out of a sincere and pious affection findeth himself ready to deny the world and himself, to serve and obey God according to his holy will.

To the question, how can a man know when he is elected? And how see he hath Faith? I say, Election is evidenced by effectual calling, by Faith and Repentance, so is Faith by the fruits and effects thereof, as are good works, as certainly as one may conclude where a fire is there is heat, and when the Sun shineth, it is day-light: Thus the cause is proved by the effect, and the effect by the cause. Where is motion either natural or spiritual, we may confidently affirm there is life accordingly. Thus we need not to go up to Heaven to dive into the secret Council of God; nor to turn the leaves of the Book of Life, to see whether our names be written in it, but to search into our own souls and examine our own Thoughts, Affections and Actings, if there be holiness, love and other fruits of the spirit.

Now they object, that this certitude must be expressed or implyed in the word, and thence drawen by a consequence, but we say, it doth not arise out of the letter of the word, but out of the inward testimony of our understanding being enlightened by the holy Ghost, which beareth witness to our spirit that we are the Children of God, and consequently that we have true faith: This is not written in the Book of Scripture, but in the Book of our Heart with the very finger of the Holy Ghost; hence it is that we do not believe we do believe, but we feel and perceive it, as we do not believe we think of God when we do't, but we know and feel it in our minds. One thing here I must take notice of upon the matter, in relation to that Exhortation of St. *Paul* to the *Corinthians*, to examine themselves; that it is a great deal of pity that many (I dare say good people) do not set themselves upon that tryal, but do either wholly or in part neglect it, but if they be of God's Elect, at one time or other they must come to't, the sooner the better, and the more often to known what progress they

made in faith, what degrees of ſtrength it hath gotten; and for neglecting this ſo neceſſary a duty, they thereby deprive themſelves of much comfort which would accrue to them. To make an end of this matter, I ſhall add that this certitude is very much improved, when we can clearly make out we have an intereſt in Chriſt, and are Chriſt's: For ſaith the Apoſtle, (*a*) *Ye are Chriſt's, and Chriſt is God's.* To know whether we be Chriſt's, we have a certain rule to know it by; that is, if the ſpirit of Chriſt be in us: (*b*) For if *any man have not the ſpirit of Chriſt he is none of his.* How then to know whether the ſpirit be in us? St. *Paul* giveth a rule, by (*c*) *the fruits of the ſpirit, as love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith,* &c.

(*a*) 1 Cor. 3. 22.

(*b*) Rom. 8. 9.

(*c*) Gal. 5. 22, 23.

Now we are come to a great queſtion, why of ſo many that hear the word of God, there are ſo few that believe? What may be the cauſe of it, at the ſame word, and under the ſame Miniſtery, ſo different and contrary effect is produced, ſome like Wax at the fire are ſoftned and melted when others at the ſame time like Clay and Dirt are hardened, whilſt ſome believe others continue in unbelief, and harden themſelves, ſome are the better, others the worſe for it: Like (*d*) *Judas, into whom the Devil entred after our Saviour had given him the ſop.* The word is a wholeſome Phyſick to ſome, and as deadly poyſon to others; the Lord Jeſus is *a* (*e*) *ſtumbling-block and a rock of offence and fooliſhneſs to ſome,* and the (*f*) *wiſdom of God in a myſtery to others,* ſo that this word and they that preach it, *are unto ſome* (thoſe that are ſaved) (*g*) *a Savour of life unto life,* and *to others* (to them that periſh) *a Savour of death unto death.* All this is truth, Scripture teaches, and Experience confirms how all that hear the word of God, do no believe, for all men have not Faith, 2 *Theſſ.* 3. 2. Now we are to inquire into the reaſons of it.

(*d*) Joh. 13. 27.

(*e*) 1 Cor. 23. & 2 Pet. 2. 8.

(*f*) 1 Cor. 2. 6, 7.

(*g*) 2 Cor. 2. 15. 16.

Firſt, 'Tis not for any Dignity, Merit, Natural Capacity or any other quality in the hearer, ſeeing *the* (*h*) *natural man* (ſuch we are all by nature) *receiveth not the things*

(*h*) 1 Cor. 2. 14.

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of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them. Which the ſame Apoſtle doth confirm in another place. (*a*) *The carnal mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be.* Neither is it for any depth of knowledge, learning, eloquence, or other abilities in the Miniſter who preacheth the word. (*b*) *Paul may plant, Apollos may water,* but neither of them can give the increaſe: (*c*) *Who is ſufficient for theſe things?* For ſaith he in another place, *this treaſure we have in earthen veſſels, that the excellency be of God, and not of us.* The moſt fervent and excellent Servants of God commonly complain of the hardneſs and impenitency of their hearers; and let *Iſaiah* ſpeak for all, (*d*) *Who hath believed our report?* And our Bleſſed Saviour ſhould (if any) have had cauſe to expect a good ſucceſs of his outward teaching; yet how often doth he complain of the hardneſs, ſtubbornneſs, impenitency and unbelief of his hearers? How few of the great multitudes he taught were converted to him? So that we muſt not ſeek in the diſpenſers of the word for the cauſe, why ſome believe and others do not. The cauſe why all do not believe, is not, as the Adverſaries would have it, becauſe they do not all they can, and do not make uſe of all the power remaining in them out of their natural corruption, that they do not go to Church, do not hear, nor read the word as often as they ought; that the ſpirit of God is ever ready to give faith to all that do theſe things, which is moſt falſe, for though we own men are in the wrong to neglect thoſe Chriſtian duties; yet though they would perform, all that and more, it would not do, for God giveth faith to none but to thoſe whom from eternity he decreed to give it to: How could God have decreed, by the word to give faith unto every man? when as experience ſheweth, and we already have proved it, he doth not afford every man that outward call. We own that uſually God doth not give men come to years faith without hearing or reading of the word; but Scripture and experience do teach, God doth not give it to every one that heareth and readeth it; ſo that 'tis falſe to

(*a*) Rom. 8. 7.

(*b*) 1 Cor. 3. 5.

(*c*) 2 Cor. 2. 2 Cor. 4. 7.

(*d*) Iſai 53. 1. 16.

ſay the neglect of the word is the only cauſe, why God gives not every one faith; for ſeveral do read, hear, meditate, preach and write Commentaries upon the Word, who yet never have true faith. Yet we own how God bleſſeth the Miniſtery of ſome more than of others.

Now to come to the true cauſe of it, 'tis becauſe God hath decreed to give it only to the Elect, for faith is an effect of our Election: (*a*) *As many as were ordained to eternal life believed*, as I quoted before, and our Saviour ſaith, *all that the father giveth me* (hath elected in me *ſhall come unto me*, and none elſe, (*b*) for *no man can come to me except the father draweth him.* The good pleaſure of God is the cauſe of the decree and of Faith too, wherefore 'tis called *the gift of God*, nothing more free than what is given. Our Saviour ſaith plainly to his Diſciples, (*c*) *It is given unto you to know the miſteries of the kingdom of heaven, to them it is not given:* Grace puts a difference between them. After his reſurrection our (*d*) *Saviour opened the underſtanding of his diſciples that they might underſtand the Scripture*, without which they *could not do it*, as afterwards *was* (*e*) *opened the heart of Lydia*, and this made her attend unto the things which were ſpoken of by *Paul*. So that to believe or not to believe, (*f*) *is not of him that willeth, or of him that runneth, but of God that ſheweth mercy.* (*g*) *God preparcth the heart of the humble*, ſaith *David*, without it nothing can be done, 'tis his work. *Firſt*, In relation to thoſe that believe, for our Saviour ſaith, (*h*) *I thank thee, O father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and hath revealed them unto babes.* If in this God had been accepter of perſons, or had been moved by any qualification in the perſons, he would have done the contrary of what he acted, he would have revealed it to the Wiſe and Prudent, and hid them from Babes; This to a carnal reaſon ſeemeth ſtrange, yet 'tis true, and in the next verſe, our Bleſſed Saviour aſſigneth God's will as the only cauſe, and ought to be ſufficient for any one. *Even*

(*a*) Acts 13. 48.

(*b*) Joh. 6. 37. 44.

(*c*) Eph. 2. 8.

(*d*) Matth. 13. 11.

(*e*) Luke 24. 45.

(*f*) Acts 16. 14.

(*g*) Rom. 9. 16.

(*h*) Matth. 11. 25. 26.

ſo

ſo father, for ſo it ſeemeth good in thy ſight. They who are become the Sons of God, and believe on his name, (*a*) *are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* Here our Converſion and Regeneration are attributed to the will of God, excluſively to the will of the fleſh or of man. (*a*) Joh. 13.

Now God doth act on both parts, not only he maketh thoſe believe who do, but alſo others cannot believe, becauſe (*b*) *he hath blinded their eyes, and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts and be converted, and I ſhould heal them.* In conſequence of this, they are delivered up to Satan, who acts his part upon them in the way exreſſed by St. *Paul.* (*c*) *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt who is the image of God, ſhould ſhine upon them.* Of theſe ſpeaketh the Prophet, (*d*) *Bring forth the blind people that have eyes, and the deaf that have ears:* they ſhall continue blind and deaf, no Faith for theſe: On the contrary ſide, (*e*) *The eyes of them that ſee ſhall not be dim; and the ears of them that hear ſhall harken;* theſe ſhall have Faith. After this we adore the actings of God; and with St. *Paul* cry out, (*f*) *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out?* Now as begetting of Faith in us, is an effect of God's Election, and of his good-pleaſure, ſo is the increaſe and improvement of it; for the more it feeds upon Chriſt, the ſtronger and the more lively it groweth: There are degrees of Faith, ſo that though all Believers have the ſame Faith, as to the ſubſtance, and to the parts, yet there is a great difference as to the degrees, upon which account we are ſaid (*g*) *to grow in faith,* or grace: There is weak Faith and ſtrong Faith, yet both true; that Man's Faith who ſaid to our Saviour, *If thou* (*h*) *canſt do any thing have compaſſion on us,* was a weak and languiſhing Faith, and ſeemed to doubt whether Chriſt could cure his Child; after Chriſt had (*b*) Joh. 12. 39. 40. (*c*) 2 Cor. 4. 3, 4. (*d*) Iſai. 43.8. (*e*) Iſai. 32. 3. (*f*) Rom 11. 33. (*g*) 2 Pet. 3. 18. Epheſ. 4. 15. (*h*) Mark. 9. 22. 23.

Mark 9. 22. 23. had ſaid to him, *If thou canſt believe, all things are poſſible to the believer*, as if he had ſaid to him, I can do it, but canſt thou believe? wher upon the Man prayed for ſupply and ſtrength of Faith. *Lord I believe, but help thou mine unbelief*; he was much weaker in Faith then he who ſaid, *Lord, if thou wilt, thou canſt make me clean*, Luke 5. 12. And then the Centurion of whom our Saviour (*a*) ſaith, *I have not found ſo great a faith, no not in Iſrael*; and that of the Woman of (*b*) *Canaan*, who for all the repulſes which our Saviour did outwardly give her, even comparing her to a Dog, yet ſhe would not give over, till our Saviour had ſaid to her, (*a*) *O woman, great is thy faith*, and cured her Daughter; ſo of the woman who had the Iſſue of Blood for 12 years: *If I may but touch his cloths*, (*c*) *I ſhall be whole*; all effects and ſigns of a great Faith, the increaſe whereof we ought ever to pray for, thereby in time of tryal to be able to reſiſt the temptation. Now as Chriſt is the true and only object of our Faith, ſo 'tis a hindrance to't when we look upon any thing in the Creature, when we ſeek amongſt men that which we can find only with God, this makes our Saviour ſay, (*d*) *How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only?* Thus we have done with this great Subject as much as relateth to our preſent purpoſe.

(*a*) Matth. 8. 10.

(*b*) Matth. 15. 26. 27.

(*c*) Mark 5. 28

(*d*) Joh. 5. 44.

CHAP.

CHAP. XII.

Christ dyed not for All.

WE are now come to another Point, about the extent of our Saviours death: This is a matter of very great importance, both in it self, and in the consequence thereof; and because the deciding of a question doth sometimes much depend upon the right stating of it. I will endeavour so to do in this, in order to it in few words, I here lay down what Papists and *Arminians* say, 'tis thus: They teach that Christ by his death intended the universal redemption of all and every particular Man, whether Elect or Reprobate without distinction, that by his death he actually obtained for all, the grace and favour of God. That the application of these graces thus obtained, dependeth only on the free-will of Man; some according to their liberty making use of that purchased gift, others to whom that Grace and Salvation was alike purchased and intended on God's part, do by their own contempt and neglect according to the same liberty of their will, reject it. But we say that the Lord Jesus did not give his Blood and Life for all, only for the Elect, his Members, and that by his death, he hath satisfied Gods Justice, only for those who get good by it, that is all Believers before his death, in the time of or after his death, to the worlds end.

In the beginning of this Treatise, I made use of a kind of argument, which here I shall not repeat, only say that Scripture reduces it to *many*: and who are to be understood by the *many*, I instanced out of several Texts of Scripture. Now we proceed to other proofs, and argue thus: He who will not do the least thing for one, will not do the greatest for him. He who will not speak a good word

word for a man, surely will not dye for that man; but our Saviour would not pray for the world, for Reprobates, therefore he would not dye for Reprobates. Our Saviour (a) Joh. 17. is plain upon this, (a) in that Prayer of his, which makes up a whole Chapter, just before he was taken, where after he had prayed for himself, he prayed also for them whom the Father had given him out of the world, for his Elect and Believers. He solemnly declares he excludeth the (b) Vers. 9. wicked from his Prayer. (b) *I pray for them, I pray not for the world*, but *for them which thou hast given me out of the world*: This he saith, (if I may so say) upon his death bed, when he was about going to dye, 'tis as good as if he had said, I dye not for the *world*, the world of Reprobates, for that's the signification of the word in that place, as anon by the grace of God we shall make it appear.

Again, those for whom Christ dyed, he loved so as that (c) Joh. 15. 13. he could love them no more; for he saith himself, (c) *Greater love hath no man than this, that a man lay down his life for his friends*: But it cannot be said that Christ loved Reprobates, so, that he could love them no more, therefore he dyed not for them. I say farther, surely Christ would not dye for those whom he will never own nor suffer to come near him: but he saith, and we ought to believe him, how (e) Matth. 7. 23. at the last day, (d) *He will profess unto them, I never knew you: Depart from me ye that work iniquity.* 'Tis not to be supposed he would dye for those whom he will use so at last; as to deny he ever knew them, with that knowledge which is joyned with special love and favour. Farthermore, (d) Rom. 5. 10 (e) *They for whom Christ dyed were reconciled to God by his death, and being reconciled shall be saved by his life.* But it cannot be said that Reprobates were reconciled to God, or shall be saved; therefore Christ dyed not for them: Now, sins are not imputed to those who thorough Christ's death are reconciled to God, but sins are imputed to all that are damned, wherefore none of those that are damned were reconciled to God by the death of his Son. The major or first part of our argument is grounded upon Scrip- (f) 2 Cor. 5. 19. ture. (f) *God was in Christ, reconciling the world to himself,*

not

not imputing their sins unto them. Neither doth the Lord Jesus as we said before, cause his death to be preached to all; for 'tis said in relation to this, (a) *That the Gentiles were without Christ, aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.* If so, then certainly he dyed not for all, if his death was not published to all, and it was not to those that were without Christ; and there can be no benefit by Christ's death for men come to age except that death be preached; but it is much less and more ease to have a death preached to one, than to die for him. Lastly, I say if Christ be dead for all and every man without exception; then he dyed for those that were in Hell long before his death, and to whom he knew his death would do no good: And do we take that precious Blood of the Covenant to be so slight a thing as to be shed in vain, for those who could not be the better for it? Nay, for (b) *those who had trodden*, or should tread, *under foot the Son of God, and count the blood of the Covenant an unholy thing.* This were too much to prophane it, that this holy blood should be shed for *Judas*, who, as our Saviour said, (c) was *a devil*, (d) *the Son of perdition*, against whom he pronounceth a woe, (e) *Woe unto that man by whom he is betrayed, it had been good for that man if he had not been born*: Christ then had dyed in vain, if for those that were in Hell, out of which there is no redemption, and this with an intent to procure them Salvation. What an Opinion is this? How injurious to the wisdom of Christ? So the word *all* is to be restrained, as when *John*'s Disciples said, *John* 3. 26. of Christ, *all* men come to him; surely not every individual man.

(a) Eph. 2.12.

(b) Heb. 10. 20.

(c) John. 6.70.

(d) John. 17. 12.

(e) Luke. 22. 22. & Matth. 26. 24

All the Arguments whereby they endeavour to oppose this Doctrine, may be reduced under two Heads, for they lay a stress chiefly upon two words in Scripture, the first is the word *world*, the other the word *all*: Under the first come in several Texts of Holy Scripture, as these, (f) *Behold the lamb of God which taketh away the sins of the world.* And (g) *God so loved the world, that he gave his only begotten son, that whosoever believeth in him should have everlasting life.* And this,

(f) John 1.29.

(g) John 3. 16.

(*) 1 John 2. 2. (*) *He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world.* Again; *God sent his son into the world, not to condemn the world; but that the world through him might be saved.* And some others to the same purpose, whereof these are the chief, whence they would conclude that the Lord Jesus died to take away the sins of every man in the world.

In answer to this, we are first of all to observe, that the word *world* and *whole world* have several significations in Scripture, which I reduce chiefly to four. First, it is taken for the whole work of Creation. (*a*) *By his Son also God made the worlds*, in the plural, so (*b*) *the world was made by him*, Jesus Christ. Heavens, Earth and the Sea are meant by this. *Secondly*, It signifieth all men, whether good or bad: in this sence 'tis taken by *David*. (*c*) *Let all the inhabitants of the world stand in awe of him*, of God; in the beginning of the verse 'tis called *the earth*, as it is also in another place: (*d*) *The Lord cometh to judge the earth, he shall judge the world with righteousness*, and in the Gospel 'tis so taken, (*e*) *the field is the world*, the good seed are the Children of the Kingdom, but the Tares are the Children of the Wicked one. So in several other places; but these two significations are not very much to our purpose. *Thirdly*, 'Tis taken restrictively, and only for the reprobates and wicked of the world: As thus, (*f*) *The children of this world are wiser in their generation than the children of light*, where you see the opposition between bad and good: so in that place, (*g*) *and the world knew him not*, Jesus Christ, we are to take notice that commonly when the word world signifieth the wicked, the particle *this* is joyned to it; as in the fore quoted Text, and in the following, (*h*) *be not conformed to this world.* (*i*) *Hath not God made foolish the wisdom of this world*, and in the next Chapter, *We speak not the wisdom of this world, nor of the Princes of this world.* And therefore the world is opposed to God. (*k*) *Know ye not that the friendship of the world is enmity with God?* &c. And the Apostle saith, *the spirit (*l*) of Antichrist is in the world.* And again, *They are of the world, therefore speak they of the world, and the world heareth them.* And in the next Chapter he

(*a*) Heb 1. 2.
(*b*) John 1. 10.
(*c*) Psal. 33. 8.
(*d*) Psal. 96. 13.
(*e*) Matth. 13.
(*f*) Luke. 16. 8.
(*g*) John. 1. 10.
(*h*) Rom. 12. 2.
(*i*) 1 Cor. 1. 20. Chap. 2. 6.
(*k*) Jam. 4. 4.
(*l*) 1 John. 4. 3. 4. 5. Chap. 5. 19.

he addeth, *the whole world lieth in wickedness.* Take notice, it is called the whole world, yet only of reprobates; for to lie in wickedness is not by Scripture attributed to the Elect; so when the word *whole* is used to represent the world of Believers, it is to be restrained to them as here it is to the wicked. But *fourthly*, The word world in Scripture signifieth only Believers, and is more strictly taken, either for the whole universal number of the Elect and Believers in all Ages dispersed all the world over, divided into *Jews* and *Gentiles*: Or for a particular company of them in some particular Ages or Places of the world, and in this sence only it is used in all the objected Texts of Scriptures.

Thus the word world is sometimes used in the same sence as 'tis taken in that place quoted before: (a) *God was in Christ reconciling the world to himself, not imputing their trespasses unto them.* Surely none but Elect and Believers are reconciled to God, and to them alone their sins are not imputed. In the same sence 'tis also taken, when *Abraham* is called (b) *the heir of the world*: And the following too in St. *John*'s Gospel, Christ saith he is (c) *the light of the world*, not the world of wicked which lay in darkness: But of the Elect, and *the world may know that I love the father*, they, only they, (d) *have known that whatsoever the father had given Christ was of the father, and they have known surely that the son came out from the father.* 'Tis that same world that knows *that thou hast sent me*: in that same sence also 'tis taken by St. *Paul*, (e) *The fall of them* (Jews) *is the riches of the world, and the casting away of them is the reconciling of the world.* And in his Epistle to the *Colossians* 'tis very full, (f) *For the hope which is laid up for you in heaven, is come unto you as it is in all the world.* The word *all* is in too. Neither can the same expression be understood in any other way than this, in that other place. (g) *Great is the mystery of godliness, God was manifested in the flesh, &c. believed on in the world.* It must be then the world of Believers, for it cannot be believed in the world of Unbelievers. So then in Scripture the word *world* is taken for the whole world, the greatest part, the worst part, or the best part of the world.

(a) 2. Cor. 5. 19.

(b) Rom. 4. 13.

(c) John. 9. 5. Chap. 14. 31.

(d) John. 17. 7, 8, 23.

(e) Rom. 11. 12, 15.

(f) Colo. 1. 5.

(g) 1 Tim. 3. 16.

Now after this it is easie to answer their Objections out of the fore-quoted Texts of Scripture, for in them by *all* are not understood all and every singular man whether Elect or Reprobate; but only the Elect dispersed all the world over, who at last receive the gift of Faith, and through the application of Christ's satisfaction, are saved. And I hope this is made clear enough to any who impartially desireth to be informed of the truth. However, because they lay a great stress upon that place of 1 *John* 2. 2. I shall now say in particular something to't, we already have taken notice how there is a world of Believers taken out of the general world, who by these means is divided into the world of Believers and of Reprobates: hence it is that our Saviour
(*a*) John. 15. 19. saith, (*a*) *I have chosen you out of the world.* And this number of chosen men though comparatively small as to the wicked world, yet it is great enough to deserve the name of world which is a Scripture phrase restrictive as we read it in
Luke. 2. 1. the Gospel. (*b*) *There went out a decree from Cæsar Augustus, that all the world should be taxed*: Not every part and corner of the world, for many either never heard of or had any thing to do with the *Roman* Empire; and the *Pharisees* said of our Saviour, *Behold the world is gone after him*. 'Twas
John. 12. 19. but a very small part of the Jewish world. Thus in this place of St. *John* is to be taken the word *the whole world*, as in the other, *all the world*. The Church, which is thereby meant, is a world by it self: Hence it is called *Catholick*, or Universal, having a King and Laws by herself; but because this would engage me too far, I turn again short upon our Text, whereof the words confirm what we say; for 'tis said, that Christ is the Advocate and the Propitiation, not only for the sins of the Believers he writes to, for the word *our* sins imports thus much, but also for that whole world of Believers, for Christ may not be called the Advocate and Propitiation for the wicked: So that if the Lord *Jesus* be equally Advocate of Elect and Reprobates, and Propitiation for the sins of both sorts, we must conclude that either the Elect shall be damned or the Reprobates saved, for all whom Christ hath undertaken for, shall certainly be saved, so that in consequence of this opinion

there

there shall be but one place, all Heaven, or all Hell. *Cyril* of *Alexandria*, *Beda*, and other Antient Orthodox Authors give the same interpretation of the place, as we do, by the whole world of Believers.

Now I come to the other branch of their objection, which runs upon the word *all*, but before I give a particular answer to the several places of Scripture to prove that Christ died for all, I must say something in general towards the clearing of the point: No man can deny but divers Scriptures which are conceived in universal terms must be expounded with restrictions, as when 'tis said, *They shall all be taught of God.* *I will pour my Spirit on all flesh.* * *When I am risen I will draw all men unto me*; *God is* (a) *all in all*: *they shall all know me from the highest to the lowest*: (b) *All Judea went to John*: *All men seek for thee.* Mark 1. 37. Surely not every man in the world. *Children are commanded to obey their parents, and servants their masters, in all things.* Certainly in all these and many more which I could quote, there may and must be a restriction, as in this last just and lawful things, for Children and Servants if bidden to Kill, to Steal, &c. must not obey. This truth being so clear that it may admit of no difficulty in all the foregoing Texts, there is the same reason for those which they object against us. We say then Christ died for all; that is, *the* (c) *brethren of whom he is the first born.* (d) *For those whom he begat with the word of truth.* (e) *For the seed of Abraham according to the promise.* *The chosen* (f) *generation, a Royal Priesthood, and Holy Nation, a peculiar People.* 1 Pet. 2. 9. All these are usually stiled Saints, Believers, God's People, &c. But he died not for the (g) *Tares*, (h) *the Chaff*, (i) *the Goats*, (l) *the Thorns, the Stones*, (k) *the Dross*, (m) *the Sons of Belial*, (n) *the Son of Perdition*, (o) *the Dogs and Swine.*

Now we come in particular to answer some of the Texts they bring against us with the word *all*. (p) *God is not willing any should perish, but that all should come to repentance.* Here the Apostle speaks of the Elect; the occasion is, in the latter days some shall come questioning the promise of Christ's coming, because things continue as from the beginning, but saith he, *The Lord is not slack concerning his promise, but is long suffering to us ward*: That is to us Believers, and towards

* Jerem. 31. 34.
(a) Joel 2. 28.
(b) Joh. 12. 32.
(b) Matth. 3. 5.
(c) Gol. 3. 20. 22.
(d) Rom. 8. 29.
(e) Jam. 1. 18.
(f) Rom. 9. 8, 9. Gal. 3. 29.
(g) Matth. 13. 25.
(h) Matth. 3. 12.
(i) Matth. 25. 33.
(k) Matth 13. 20. 22.
(l) psal. 119. 119.
(m) 2 Sam. 23. 6.
(n) John. 17. 12.
(o) Matth. 7. 6.
(p) Pet. 3. 9.

wards us he is patient, allowing them time of repentance, for *he is not willing that any*, of us Believers, *should perish, but that all should come to repentance.* Certainly by the word *us*, he means himself and those he doth write to, and who are they? See the 1. verse of the 1 Chapter. *Them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ*, but those who have not that precious faith, *&c.* Neither doth God stay for their repentance, nor did Christ die for them, the long patience of God is towards the Elect; and God staies till their number be *filled up*, for the world subsists only for their sake, when all are come in, it will presently come to an end; but God doth not wait for the repentance of wicked, for he knows they shall never come to it, for he hath decreed not to give it. As to the Elect, *it is not the will of your father that any one of those little ones should perish.* Matth. 18. 14.

Rev. 6. 11.

(b) 1 Tim 2. 6. (c) Heb. 2. 9. 2 Pet. 3. 9.

Another place is this, (b) *Christ gave himself a ransom for all*; *and* (c) *he tasted death for every man*, therefore he died for all, the word all is meant for all Elect and Believers and those that are saved, as Verse 10. or brought unto glory. And to shew it is not our own Exposition, but of the Spirit of God, we read it (d) *Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nations.*

(d) Rev. 5. 9.

And Nations, which is confirmed chap. 7. 9. a great multitude which no man could number of all Nations, and Kindreds, and People, and Tongues stood before the Throne, and before the Lamb, *&c.* And on the contrary side, I mean of the wicked, by the word all or every one, are understood the several ranks and qualities, as we read, *Rev.* 6. 15, 16. thus, and the Kings of the earth and the Great men, and the Rich men, and the chief Captains, and the Mighty Men, and every bond-man and every free-man hid themselves in the dens and in the rocks, *&c.* In the same sence it is expressed Chap. 13. 7. and power was given him (*the beast*) over all Kindreds and Tongues, and Nations: And again, the Angel had the everlasting Gospel to preach to every Nation, and Kindred, and Tongue, and People. *Rev.* 14. 6. So that in relation to good or bad, by the words *all* and *every one*, we must not understand all and every individual person

So that we must not understand every individual person in the world; but men out of every Quality, Sex, Age and Nation, as Rich and Poor, Great and Low, Men and Women, Old and Young, and in this sence with Scripture we own Christ dyed for all, not *singula generum*, as Schoolmen say, but *genera singulorum*. This same interpretation is of St. *Austin*, (a) whose words I shall here turn into English, *By all men*, saith he, *we understand all kinds of men divided by whatsoever distinctions, Kings or private persons, Noble or Ignoble, High or Low, Learned or Unlearned, Whole or Sick, Wise or Simple, Foolish, Rich, Poor, Indifferent, Men, Women, Babes, Children, Youths, Old Men, of all Languages, of all Dispositions, of all Trades, of all Professions, and according to their divers inclinations, innumerable ways diversified.* I am not used to quote Authorities of the Fathers, though I could easily shew that the Orthodox Men amongst them, do about all these controverted points speak as we do, but besides that those Quotations would fill too much Paper, we must give them no farther credit, than as they agree with the infallible rule, the word of God, therefore we keep close to it, only this passage is so much to our purpose that I thought fit to set it down. However we shall hereafter have occasion to make use of such Authorities.

(a) *De correp. & gratia cap.* 14.

The same answer may be returned to this, *God will have all men to be saved, and to come to the knowledge of the truth*; that is, Men of all sorts and qualities, and that the Apostle meaneth it so, in this place it appears out of the scope very clearly, for St. *Paul* exhorteth (b) *prayers, supplications*, &c. *to be made for all men*. He proceedeth to the distinction, when he saith, *for Kings and all that are in authority*, and giveth the reason, *That we may lead a quiet life in all godliness*, under their Government; for this is good and acceptable *in the sight of God our Saviour, who will have all men to be Saved*; that is, of the several states and conditions, whether they be Kings or any in Authority, as well as those that live under them. The Adversaries themselves must own how restrictions must be made of those general terms, as in the last Text, *God will have all men to*

(b) 1 Tim. 2. 1, 2, 3, 4.

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be saved, they will not deny that's expressed under condition of Faith and Repentance, and yet the Text doth not explain it self, so the like we may say of other places which tend to the same effect, if men could but part with prejudice which they are prepossessed of, and seek after truth, for truth's sake, there would sooner be an agreement.

(a) 1 Cor. 15. 22. They Object farther, (a) *As in Adam all die, so in Christ shall all be made alive*: therefore by his death he hath obtained life for all; we deny the Consequence, the scope of the place is not to shew the extent by way of parallel, of the number of those that were dead or alive, but the ground of death or life, for the sense of the place is (and St. *Austin* explains it so) as all those who die, die in *Adam*: So all those that are made alive, are made alive

(b) Acts 9. 12. in Christ, out of him there being no Salvation. (b) *Neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved.* It is most clear out of Scriptures, how all dead in *Adam* are not quickned by Christ, but some are left in the state of

(c) Math. 7. 14. death, for (c) *few find the way to life.* This very comparison between Christ and *Adam* was by *Pelagius* urged against *Austin*. But say they, if *Adam* hath more destroyed than Christ hath restored, then *Adam* had more power than Christ, which is a gross mistake, for the restoring to life one dead Man, requireth a greater power than to kill a Million.

(d) 1 Tim. 4. 10. Another place of Scripture they bring, (d) *God is the Saviour of all men*, but there St. *Paul* doth not speak of deliverance by way of Salvation, but of Preservation, and of God's Providence in this world extended upon mankind; and to shew it is so, 'tis added in the same verse, *specially of those that believe*, in matter of redemption there is no speciality, God takes care of preserving all men in general, but Believers in a special manner.

(e) Rom. 14. 15. They make use of another place, (e) *Destroy not him with thy meat for whom Christ died*. Therefore Christ died for those who may be damned, but the Apostle doth not say that he may be damned for whom Christ died, but his scope is to forbid giving offence or matter of scandal to a weak

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Brother with eating things which he thinks to be unlawful and unclean; neither is one destroyed upon any occasion of offence, though his Conscience be thereby wounded, for the hand of God doth uphold those whom his Son hath redeemed. Of this same nature is another place they bring against us. (a) *Some deny the Lord that bought them, and bring upon themselves swift destruction.* But this Text is not about true redemption from eternal death, but only a deliverance of the error and ignorance of the times, by the means of the light of the Gospel, which happeneth sometimes to the false Prophets which the Apostle speaks of, not that they were so in truth, but only in appearance, they lived in the Church with them that were truly redeemed whose number they seemed to be of, but were not really so. (a) 2 Pet. 2. 1.

I now come to the last Objection, which is that all to whom Christ's death is preached are bound to believe Christ died for them, or else they would be bound to believe a lye; but, as many Reprobates are hearers of the Word, so they ought to believe that Christ died for them: But 'tis not true that all those whom the word is preached to, ought absolutely to believe Christ died effectually for their sins; but only in a qualified and restrictive sence, if God enableth them by his grace to repent and believe, not that repentance should be the cause of that death of his; but a most certain and infallible sign of it, Scripture doth indeed bind all the Faithful and Elect to believe that Christ effectually died for them, because it is so; but for those who are yet out of Christ there is no such Precept, they must first really be ingrafted in Christ, and then believe it, not first believe it, and then be ingrafted, else they should believe a lye in believing their sins are actually purged; because a Man must be first in Christ before his iniquity can actually be washed away. Then Scriptures enjoyn no reprobate and unregenerate Man to believe at first that Christ effectually died for his sins, only as I said upon condition of Repentance and Faith, which the reprobate shall never have, and the unregenerate who is Elect, is not absolutely bound to believe it,

till the time of his conversion be come. And suppose every private Man were obliged to believe Christ effectually died for his sins; yet it doth not follow therefore that Christ died effectually for all Men, because knowing nothing to the contrary, every Man may be bound particularly to believe for himself, but not for all besides, tis not well argued to say, every Man must particularly believe he is Elected, therefore he must believe all are Elected, or he must believe particularly he shall be saved, therefore he must believe all shall be saved; this Argument from the individual to the species doth not hold: The revealed will of God obligeth Man to believe such things as God in his secret will never intended to accomplish. So *Abraham* was bound to believe, as also he believed it, that God surely intended the Sacrificing of his Son, because he commanded him to do it. Yet God intended to try his Faith; *The Ninevites* were bound to believe and so they did, the Prediction of *Jonah*, (a) *Yet forty days and Nineveh shall be destroyed*; yet God intended their repentance not their ruine.

(a) Joh. 3. 4.

It is a mistake to think that every one whom Christ is preached unto, is bound to believe that he died for him, which not being he is bound to believe a lye, which to understand the better, one must know the several degrees of Faith in this case. Upon hearing the Gospel preached, there is a general Faith required, namely, that the Lord Jesus came into the world to save sinners; the next thing for a Man to believe is, that if I repent and believe, Christ came into the world to save me; so this is but conditional and many a wicked Man can believe thus far, but the third and last degree is proper only to the Elect, and 'tis this, when upon self examination and inquiry, a Man finds that he repents; as thus, formerly I delighted in sin, now I hate it, heretofore I did eagerly run after the occasions, now I avoid them, and also doth find and feel that he believeth, thus I know and am sensible of the desperate condition I am in by nature, and see there is but one way to come out of it, namely, through the Lord Jesus, for there is no Salvation in any other, wherefore I hope and trust for mercy in him, I lay hold upon and believe in him, and do

feel

feel within me a comfort and inward assurance in the holy Ghost whereby I am sealed, and which is the earnest of the Inheritance, and assures me that I am the child of God. Now a Man in such a condition is bound to believe that Christ died for him, and believes it, and so believes the truth; according to this method, St. *Paul* makes this declaration, (*a*) *Christ Jesus came into the world to save sinners, of whom I am chief; how be it, for this cause I obtained mercy.* Ye see he hath the general notion wherefore Christ came into the world, then he proceeds to apply it unto himself: Lastly, he is sure and believeth he obtained mercy: This is the case of every Elect and Believer, for there is for all but one way to Salvation. (*a*) Tim. 1. 15, 16.

Some go another way to work, and say, all are bound to believe Christ dyed not effectually, but *sufficiently* for all, if thereby be meant that the death of Christ as to the value and Merit, be sufficient to save all, we agree to it, for if there had been ten thousand worlds, Christ's death had been a sufficient value and price to save all; but that distinction of *effectually* for the Elect and *sufficiently* for Reprobates, doth not well become the dignity and merits of Christ's death, wherein the design and wisdom of God and Christ are concerned, to dye for one is properly so to die on his behalf, as that he thereby may be delivered from death, and this as our Saviour saith, (*b*) *Implyeth the greatest love that can be*: Now to say that Christ dyed *sufficiently* not *effectually*, is as good as to say, Christ out of his infinite love for Reprobates dyed in their stead, that they should be sufficiently delivered from death, but not effectually, that is, that they should never be actually delivered. (*b*) Joh. 15. 13.

To say that Christ dyed for Reprobates, not to the end they should actually be delivered, but only put in a possibility of being so, 'tis in a manner to imply (or else what they say is to no purpose) that it lays in their power to receive Christ by Faith, seeing without it they cannot be saved, which all comes to this, that God decreed from Eternity to save all and every Man upon condition they shall believe, which smells of *Pelagianism* and *Semipelagianism*: These are a new late sort of *Arminians*, who would

have minced and mitigated things; but did not God from Eternity foresee many would not believe, and decreed not to give them Faith, which except he doth, they can never have? Why then should God have made a decree upon a condition, which he knew shall never be performed, having decreed never to grant the means to do it? when a wise Man will not become guilty of so much imprudence. But let this be enough upon the matter which in our hands is swelled beyond what we at first intended, but tis so copious that tis almost unavoidable, and yet how many things more might have been said. Now we will proceed to something else.

CHAP. XIII.

That the Doctrines we hold concerning these Points, are the same as Austin *and other Orthodox Doctors maintained against* Pelagians *and* Semipelagians.

WE have been at the Spring of all Truth, and out of it, I hope clearly and, sufficiently proved all the Doctrines in question. Now by the grace of God only to satisfie some, we will come to something of humane Authority, which indeed, after God hath in his word passed a sentence, is not necessary nor much material. However, to shew we are not singular, and that those high truths are not our particular opinion; we shall make it appear how many hundred years ago some Hereticks having published their

their corrupt phancies against these truths, God raised those who powerfully and successfully stood up in defence thereof. Our Adversaries like prostitute Women, which in a scolding fit, hasten to call Whore first, are gone about falsely to asperse us with innovation, giving the points controverted between us, the name of *Calvinian* Doctrines, as good and as fit for them to call a *Calvinist*, *Austin*, who lived much above a thousand years before *Calvin*, which in effect is to overturn the world, and make last first, and first last. Hence it is that in a fit of rage, some of them brake loose upon that worthy Servant of God, who hath been an Eminent instrument in his hand to beat down the strength of that *Roman* Anti-christ, to which so many pious and learned Men have given their Evidence: Yet no Papist, though never so violent, spoke against him more unbecomingly, and with greater fury than some *Arminians* have; but we must not wonder at it, the Cause he fought against, is common to Papists with them, and so they look on him as their Common Enemy. However amongst Enemies, if there be any sence of Christianity and Humanity, there should be something more of Moderation and Generosity, if they were capable of it. Cannot we dispute about the things we differ in, and let persons alone? Forbear making reflections upon the Dead, who in their Generation were better Men than we are in ours, we should mind the merit of the Cause, and not pick an unjust quarrel against the person.

And here before I proceed farther, I have an occasion to say something on the behalf of that faithful Servant of Christ, in whose Written Life, the world hath such a Character of him, as becomes a Pious, Laborious and learned Man; and though I am not sworn to his or any Man's words, yet for truths sake, I shall speak some few words relating to us here in Queen *Elizabeth*'s days, a Convocation at *Oxford* approved the Book of *Calvins Institution*, and appointed it by Tutors to be read to their Pupils, an infallible sign of a perfect agreement of our Church with the Doctrines therein contained, which was to joyn it with

with our Articles: That Book indeed is a Master-piece, and deserves well the Commendation following given it by a learned Pen.

Prater Apostolicas post Christi tempora chartas,
Huic peperere libro secula nulla parem.

Whereof the sence is: Since the birth of Christ, no Age hath after the writings of the Apostles produced so excellent a Book, as is *Calvin*'s Institution.

Johannis Stormius an Eminent Divine of *Strasbourgh*, who with his Brother, through their singular Prudence and Eminent Piety, did by the grace of God, prevail without any Tumult, to have the true Religion at the beginning of Reformation received in that City, gives the following Character of *Calvin*.

Joannes Calvinus homo acutissimo judicio, summaque doctrina & Egregia Memoria praditus est, &c.

John Calvin, *a man endowed with most acute judgement, of very great learning, and of an excellent memory, in his Writtings are variety, plenty and purity, witness whereof is his* Institution *of the Christian Religion, which having first began, then enlarged and inriched, and at last finished, he hath published this year. Neither do I know in this kind any thing better or more perfect to teach Religion, to Reform Manners and remove Errors: And let any man think himself to be therein very well settled and grounded, who hath attained to the things contained in that Book.*

Beza saith, he read it one and twenty times, and at every time, out of it he learned something. Our first Reformers had a great respect and value for him; amongst the several opinions about the Lord's Supper, they received his as the true; and they sent over for three Men that had been influenced by him, *Martyr*, *Bucer*, and *Fagius*, to help them in the Work of Reformation. Archbishop *Cranmer* did kindly write to him, and desired his assistance in things tending

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to a farther settlement of the Church, and acquainted him he could do nothing more profitable than to write often to the King. *Bucer* at *Cambridge*, where he was Professor in Divinity, hearing his Letters prevailed upon the Protector Duke of *Somerset*, desired him to write to that Noble Lord concerning some matters. And Bishop *Hooper* valued him so much as from his Prison to write to him, calling him *vir præstantissime*, and subscribing himself *pietatis tuæ studiosissimus*, Jo. Hooperus. When *Calvin* did write to the Duke of *Somerset*, it was very kindly taken: and the first Letter he did write to the King, was very well received, and the whole Council whom the King shewed it to, was well pleased with it. This sheweth at that time he was not such a monster in the eyes of great and good men, as *Arminians* have since traduced him; he was a Man of great and good fame, for all the malice of his enemies and of the truths, who from first to last thought they might write or say any thing against him. I shall instance only one who called him a pragmatical Fellow, &c. who died Bishop of (*a*) *Oxford*, but such a Man's slanders strike no blow, for after he had by Mr. *Malvile* been reduced to a *nonplus*, and to have nothing more to the purpose to say for himself, in our strugling here against Popery, made himself sufficiently known to the world before his death. Such virulent Pens and Serpentine Tongues, must spue out their venom against the Works and Memory of Pious Learned and Extraordinary Men, whose Books they never were worthy to carry.

Mr. Thomas Rogers *in his Analysis of the* 39 *Articles doth speak honorably of him in the* 2*d page of his Preface.*

(*a*) Parker.

But we must not wonder that sort of people doth speak so ill of the Eminent instruments of Reformation, which they were and are enemies to, and to friends of Reformation. (*b*) Doth not one of their chief Men, abominably say, *whose death*, Edward *6th. I cannot reckon for an infelicity to the Church of* England, *for being ill principled in himself*, &c. None but Papists can account it an infelicity that so good a Protestant Prince should die so soon, if so then it was no infelicity to *England*, that he was so soon succeeded by such a Bloody Persecutor of Religion as Queen *Mary* was: After that, they are licensed to speak ill of any Man.

(*b*) Heylin *Hist. of Reformation, Preface, page* 4.

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The most pious hopefull and knowing Prince for his Age that ever sat upon an *English* Throne, comparable to *Josiah* in his Zeal for the glory of God; his loss the more to be pityed that he did not go off the Stage without suspition of being poysoned, which very reason should have stopped such foul-mouths, for fear of being thought to approve of such abominable courses, which were not only suspected at home, but also reported and credited abroad as mentioned by an (*a*) Author of very good reputation, who gives a worthy and deserved Character of that young King, which an English Man will not afford him. The Court intrigues in his Reign are well known, how at first through the Division, then the ruin of the two Brothers, his Unkles, he was laid open to the attempts of his Enemies. As a violent *Arminian* attempted to tread upon the memory of that Excellent King, (*b*) another stiff that way hath in print justified the death of King *Charles*, they spare no body: Hear how the same *Heylin* in his *quinquarticular* History, speaks of that worthy Primate *Usher*, *the Irish Articles*, saith he, *were drawn up by Doctor Usher a professed Calvinian, who not only thrust in the* Lambeth *Articles, but also made others of his own*, &c. But let us return to our immediate Subject about *Arminians*.

(*a*) Sleid. n.

(*b*) John Goodwin.

Pelagius was their Grand-father, whose Errors *Austin* overthrew with Scripture and Reason, God at that time having raised him up to be Champion for Grace, who in this matter handled the word of God so powerfully and like a wise Master-builder, and in so successful a way that the unsound Tenets were beaten down, and the upholders thereof highly discountenanced. But after *Pelagius* his death his Sectators appeared, but under another shape, not altogether so hideous, for they did not positively deny Original Sin, but so bad however, that the same Doctor took up the Gudgels against those *Semipelagians*. *Arminius* in his days renewed the dispute on the behalf of the *Semipelagians*, in a time when all the Reformed Churches both here and abroad quietly and without disturbance taught the truth of all those Doctrines. The truth was then in possession of the Pulpits, of Divinity Schools and of Presses, but what

when this Man appeared, the moſt Famous and Learned Proteſtant Divines at home and abroad oppoſed him, and did write againſt him: If any one hath a mind to know the ſhifts and tricks of that Party to ſtrengthen themſelves and undermine their oppoſers, and to prevent the calling of a General Synod which was ſued for as the beſt way effectually to maintain truth and oppoſe falſehood, let him read the *Acts of the Synod of Dort*, with the Preface to it, where they had all the fair play that might reaſonably be wiſhed for. But becauſe about theſe matters in the eighth Century, diſputes did break out again, as it appeared in the caſe of *Gotteſcalk*, wherein *Hincmarus* of *Rheims* and *Remigius* Archbiſhop of *Lyons* with the Churches of his Dioceſe were highly engaged; theſe laſt for, and the other againſt *Gotteſcalk*, which if any one deſireth to be well informed of, let him read the Honeſt and Excellent account of it given by that worthy and Eminent Primate of *Ireland*, *James Uſher*, which I quoted before.

A thing much to be taken notice of in all theſe diſputes; and which is the chief Subject of this Chapter, is this, that *Arminius* and his Followers do hold the opinions of *Pelagians*, and *Semipelagians*; and that *Calvin*, whom they make the head againſt their opinions, and we, hold the ſame with *Auſtin*, *Hilarius*, *Proſper*, *Fulgentius* and other Orthodox Doctors of the Primitive Church; we hitherto have ſufficiently declared ours; what remaineth is for me to ſhew what thoſe Fathers of the Church did hold about theſe points; but that ſhall be briefly, becauſe the trouble of proving it hath been ſaved me by others, who make good out of the writings of thoſe ancient Fathers, the things now in queſtion.

Firſt, As to Predeſtination, (*a*) *God elected us, and was made manifeſt to them that ſought him not.* And *do you think O man! that we could ever have underſtood theſe things in the Scripture, except we had received grace by the will of God, of which grace ye* (Jews) *being deſtitute have underſtood none of them.* Another ſaith, (*b*) *there is no need of Money, Induſtry and Man's Hand, but it is the free and ready gift of God, as freely as the Sun ſhineth, the Fountain watereth,*

(*a*) *Juſtin. Martyr. dialog. cum Triph. Sect.* 2.

(*b*) *Cyprian. de Mort. num.* 2.

the shower moisteneth, so doth the heavenly spirit power it self into us. The great asserter of Christ's Divinity speaks thus, (a) *The Apostle* James *hath taught, of his own will begat he us, with the word of truth. Therefore of all the regenerate, yea and of all that by creation were generated, it is the will of God, by the word of God that doth create and regenerate whatsoever pleaseth him.* Let us hear what saith another, (b) *Perseverance is not in him that willeth, nor in him that runneth; for it is not in the power of man, but in God that sheweth mercy, that thou shouldest be able to accomplish that which thou hast began.* Another saith, (c) *Paul and those that are like him, are not elected beeause they were holy and unspotted, but they are elected and predestinated, that afterwards in their lives in good works and vertues they may be unspotted and holy.* These Doctors attribute it to grace, to the free gift of God, to his own will and pleasure; perseverance is not in the will or power of man but in Gods mercy, neither were we elected for our Faith or Holiness, but to be unspotted and holy, all this is the sense of the fore-quoted Doctors, which agreeth with what we said.

(a) Athanas. cont. Arian. 4. Pag. 175.

(b) Ambros. in Psal. 118. Serm. 10.

(c) Hieron. ad Ruff. lib. 1.

But because in *Austin*'s days chiefly, that Heresie sprung up, and that he was the man who most laid it to heart, and made it his main business to oppose it, he hath written against it more clearly, and most to the full of any. Out of so many Treatises he hath written about it which are so well known, we shall quote only one or two places. (d) *Out of those to whom the severity of Justice adjudgeth punishment, according to the unexpressible mercy of his secret dispensation, he chose out vessels which he might fit unto honour, both delivering some from wrath to come, and leaving others to the sentence of Justice.* And in another place, *he hath mercy with goodness, he hardeneth without injustice, so that he that is freed, may not boast of his merits, neither he that is damned may complain of any thing but his merits, for grace alone maketh a difference between the redeemed and the lost, whom one common cause derived from the root, had united together in one lump of destruction.* With this concurred another, when he saith, (e) Austin *by a godly and constant doctrine hath abundantly proved that predestination was to be preached to the Church,*

(d) August. de prædest. & grat. cap. 13.

Enchirid. ad Laurent. cap. 99.

(e) Prosper ad except. genu. resp. ad dub. 9.

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in which it is the preparation of grace, and grace is to be preached, in which is the effect of predeſtination, and the fore-knowledge of God, wherein he fore-knoweth before all ages on whom he would beſtow his gifts. Which preaching whoſoever is againſt he is a moſt open defender of Pelagian *Pride.* And in another place he ſaith, from himſelf, *No Catholick doth deny the predeſtination of God. The faith of predeſtination is eſtabliſhed by many authorities of holy Scriptures; yet unto it, it is not lawful to attribute any of the ſins of men, who came to their inclination to ſin, not by God's Creation, but by their firſt Fathers tranſgreſſion, from the puniſhment whereof no man is free, but only by the grace of our Lord Jeſus Chriſt prepared and predeſtinated in the eternal counſel of God before the foundation of the world.* An excellent teſtimony about all theſe Doctrines by *Auſtin* aſſerted, is given by *Hormiſda* a Biſhop of *Rome* to a Biſhop of *Africa*, who deſired his adviſe about the Books of *Fauſtus* the *Semipelagian*, in theſe words. (a) *They know how not only the* Roman *and* African *Church, and all the Sons of promiſe through all parts of the world do agree with this man's,* (Auſtin) *Doctrine; as in the whole Faith, ſo in the confeſſion of Grace.* But let us come to another, (b) *God who made man, by his predeſtination, fore-appointed to whom he would give the gift of illumination to believe, and the gift of perſeverance to profit and perſevere, and the gift of glorification to reign; who no otherwiſe performed indeed, then he hath ordained in his unchangeable will: The truth of which predeſtination by which the Apoſtle witneſſeth that we are predeſtinated in Chriſt before the foundation of the world. If any man refuſe to receive with the belief of the heart, or to ſpeak with the confeſſion of his mouth, if before the laſt day of this preſent life, he doth not caſt off the ſtubbornneſs of his error, whereby he rebelleth againſt the true and the living God; it is plain, he doth not belong to the number of thoſe whom God hath freely choſen in Chriſt, and predeſtinated before the foundation of the world.*

Ad capit Gall. cap. 1.

(a) *Epiſt. ad Poſſeſſor.*

(b) *Fulgent. de incar. & grat. in fine.*

There is a two fold predeſtination, ſaith one, (c) *either of the Elect unto reſt, or of the reprobate unto death, both are done by the Judgment of God: So that he ever cauſeth the Elect to follow heavenly and inward things; and by forſaking the reprobate,*

(b) *Iſidor. Hiſpalenſis.*

he ſuffereth him to follow earthly and outward things. Another ſpeaks thus: (*a*) *Predeſtination is not only of good but it may alſo be ſaid of evil, as God is ſaid to do the evil he doth not, becauſe he permits it, for he is ſaid to harden a man when he doth not ſoften him, and to lead into temptation when he doth not deliver; therefore it is not unfit that he ſhould thus predeſtinate, whilſt he doth not amend evil men nor their evil deeds, but yet he is ſaid more ſpecially to fore-know good things; becauſe in them he makes that they be, and that they be good: But in evil things he makes but their being, not the evil of their being.* The ſame Author ſaith farther in another place to this purpoſe. (*b*) *God did not therefore take mercy on* Jacob, *becauſe he willed and runned, but therefore Jacob willed and runned becauſe God had mercy on him. Let it be enough for thee who yet liveſt by Faith, and not ſeeing perfectly, but knowing only in part, to know and believe that God doth ſave none but by free mercy, nor damn none but by moſt righteous juſtice. But why he ſaveth or ſaveth not, this man rather than that man? Let him ſearch who will look into the great depths of God's judgments, but withall let him take heed that he doth not fall down headlong.* But to come to lower times, let us hear what ſaith *Bernard* a good and famous Writer, (*c*) *My right is the will of the Judge, what more juſt for merit? What more rich for reward? May not he do what he will? Mercy indeed is ſhewed to me, but to thee is done no injury; take that which is thine, and go thy way: If he hath decreed to ſave me alſo, why wilt thou deſtroy me? take what thou wilt of thy merits, extol thy labours, the mercy of God is better than life.*

(*a*) *Anſelm. de concor. præſc. & prædeſt.*

(*b*) *In Rom. 9.*

(*c*) *Bernard. in Cant. Serm. 14.*

If we deſcend to the School-men, we can hear them ſpeak at the ſame rate, firſt the Maſter of Sentences, (*d*) *God elected whom he pleaſed by free mercy, not becauſe they would be faithful, but that they might be faithful, and he gave them grace not becauſe they were faithful, but that they might be, for the Apoſtle ſaith.* 1 Cor. 7. I obtained mercy that I might be faithful; *He ſaith not becauſe I was faithful: grace is indeed given to the faithful, but it is alſo given firſt that he might be faithful: So alſo he reprobated whom he pleaſed, not for any future merits, yet by a moſt true juſtice, though hidden*

(*d*) *Pet. Lombard. lib. 1. diſt. 41. lit. d.*

hidden from our eyes. The next ſaith, (*a*) *It is manifeſt that grace is an effect of predeſtination, and that cannot be put as a cauſe of predeſtination which is ſhut up under predeſtination: God would ſhew his goodneſs on ſome whom he predeſtinated, in ſparing them by way of mercy, and on thoſe whom he reprobateth in puniſhing by way of juſtice, and this is the reaſon why he chuſeth ſome and reprobateth others, but why he chuſeth theſe unto glory and reprobateth thoſe, there is no reaſon to be given but the will of God.* Another ſpeaketh thus, (*b*) *There is no ſuch cauſe either forbidding the will of God or cauſing it, by which an anſwer may be given, why he loved this man, or hated that man.* Two or three more I ſhall add, then I have done with this. *He concludes,* out of St. *Paul,* (*c*) *That both Election and Reprobation depend on Gods good-pleaſure, ſaying therefore he hath mercy on whom he will, becauſe he hath freely loved Jacob and rejected Eſau, he hath mercy on whom he will by giving grace, and he hardeneth whom he will, not by imparting wickedneſs, but by not giving grace; whereupon St.* Auſtin, *as the Sun in departing far from the earth doth harden Ice not by imparting coldneſs, but by not giving heat.* The next ſaith, *I* (*d*) *am he that made all Saints, I gave them grace, I beſtowed glory, I knew all their good works, I prevented them in the bleſſings of my ſweetneſs, I fore-knew my beloved before all ages: I elected them out of the world, and they did not pre-elect me; I called them by grace, I drew them by mercy, I led them thorough many temptations, I poured into them glorious conſolations; I gave them perſeverance,* &c. *I am to be bleſſed and honoured in them all, whom I have ſo highly glorified and predeſtinated without any foregoing good works of their own.* The laſt is one whom ſome of our Adverſaries do ſet a high value upon, his words are theſe, (*e*) *The grace of predeſtination is ſo greatly commended in the word of God and Eccleſiaſtical writers, that thoſe who are endued with faith in Chriſt and with good works ſpringing from that faith, may not aſcribe theſe things to themſelves, but unto God and to the grace of his divine predeſtination and election, and ſo may glory in the Lord and not in themſelves.*

(*a*) *Thom. Aquin. part. 1. quæſt. 23 Art. 5.*

(*b*) *Bradward. de cauſa dei lib. 1. cap. 39.*

(*c*) *Gorran. in Rom. 9.*

(*d*) *Thom. Campenſis de imit. Chriſt. lib. 2. cap. 63.*

(*e*) *Caſſand. conſult. art. 18.*

Surely

Surely all theſe men were *Calvinians*, and may be by a *Metempſycoſis* he had the Soul of ſome of them tranſmitted into his body, if ſo, that of *Auſtin* was the likelieſt, for both were great aſſerters of theſe truths.; yet Dr. *Taylor* ſaith, *Auſtin* is the firſt that ſtirred the mudd, if inſtead of *Auſtin* he had named *Pelagius* he had ſpoken the truth, but 'tis uſual for the Wolf to ſay, the Lamb hath troubled the waters. However 'tis but an idle notion, but withall ſpiteful and malicious to give theſe Doctrines the name of *Calviniſm*: But we have with us men of all Ages, and they very conſiderable: To the ſame purpoſe we could bring in others whom for brevities ſake we quote, in the Margin and if I went about to make uſe of more quotations on this point I ſhould weary my ſelf, and I am afraid, the Reader too: Beſides that I make this the leaſt part of my plea, but becauſe I promiſed it I muſt perform and that in two parculars more I ſhall do, firſt about free-will, to ſhew the judgment of ancient Doctors agreed with ours therein, the Second ſhall be about Perſeverance.

Irenæus lib. 1. cap. 24. ad 38. ad lib. 3. 33. Hiliar. in Pſal. 48. Pet. diacon. de incarn. & grat. Chriſt. Gregor. mag. moral. in Job lib. 29. cap. 15. Beda in Rom. 9.

As to the firſt we begin with *Cyprian*, (a) *When we pray that we do not enter into temptation, we are admoniſhed of our own infirmity and weakneſs by this prayer, leaſt any man ſhould inſolently exalt himſelf; Leaſt any man ſhould proudly attribute any thing to himſelf:* And elſe where, *it is God's, it is God's I ſay, all that we can do, thence we live and thence is our ſtrength.* Another ſaith, (b) *We muſt take heed that whatſoever is well done of us, our ſoul doth aſcribe the cauſes of our vertue unto the Lord, attributing nothing to our own power.* A third one ſpeaks enough to this purpoſe, but I ſhall mention only this, (c) *Becauſe humane nature being ſeduced by ſubtilty, erred from the true judging of good, and inclined our will to the contrary, all miſchief invaded the life of man, and brought it into the power thereof,* &c. And again, *man changed the freedom and power of himſelf and his own will, with the heavy and noiſome ſlavery of ſin.* The next ſaith, (d) *The will of man is prepared of God, and it is God's grace which cauſeth that God is worſhiped of a Saint.* It is added by another, (e) *When Chriſt ſaith, no man can come unto me, he breaketh the proud freedom of will, which if it ſhould go unto*

(a) *Cyp. cap. de orat. domin.*

Epiſt. 1.

(b) *Baſil. de vita ſolitar. cap. 17.*

(c) *Greg. Nyſſen. de orat. domin.*

(d) *Ambroſ. in prozm. Luca.*

(e) *Hieron in 6. Job. 44.*

unto Chriſt, unleſs that be done which follows (except my heavenly Father draw him) *it ſhall be in vain and ſtrive in vain.* St. *Auſtin* is copious upon this point, yet let this be ſufficient: (*a*) *Man abuſing free-will, loſt both it and himſelf*, &c. And in another place, *Their will is ſo much kindled with the holy ghoſt, that therefore they are able to work becauſe they will; and therefore they will becauſe God worketh that they will.* And much more to that purpoſe, (*b*) *When ſin reigneth man hath free-will, but free without God, and therefore miſerably and ſlaviſhly free, becauſe not made free by the free gift of God's mercy, this the Apoſtle doth evidently inſinuate*, &c. Again, *God worketh that we work, by whoſe working in us, all the good that we do, is wrought, of whom it is ſaid to the Hebrews, let him make you perfect in every good works working in you that which is pleaſing in his ſight.* Let us hear what *Proſper* ſaith, (*c*) *It is moſt fully declared that all things which belong to the obtaining of eternal life, without God's grace can neither be began, increaſed, or perfected; and any election that boaſteth of free-will, that ſentence of the Apoſtle doth moſt invincibly withſtand, when he ſaith who hath made thee to differ?* But we muſt not omit the evidence of a whole Council: (*d*) *If any man do affirm that our will doth ſeek God, that we may be purged from ſin, and doth not confeſs that by the infuſion of the holy ghoſt and his working in us, it is wrought that we ſhould will to be purged, he reſiſteth the holy ghoſt, ſaying, by* Solomon, *The will is prepared of the Lord, and he reſiſteth the Apoſtle wholeſomely teaching, It is God that worketh in us both to will and to do of his pleaſure.*

(*a*) *Auguſt. Enchir. ad Laurent. cap. 30. de correp. & grat. cap. 12.*

(*b*) *Fulgent. de incarn. & grat. cap. 19.*

(*c*) *Proſper de voc. gent. lib. 1. cap. 9.*

(*d*) *Concil. Arauſic. cap. 4.*

God ſaith *Gregory* the Great, (*e*) *Coming to an unworthy Soul, makes her worthy by coming to her; and worketh in her thoſe works which he may reward, though he found nothing in her but that which he might puniſh.* He is not alone of this opinion, (*f*) *The profiting of man is the gift of God. Neither can any man be amended of himſelf, but of the Lord, for man hath not any thing of himſelf that is good, whoſe way is not in his power as the Prophet witneſſeth, I know Lord that the way of man is not his own.* What *Bernard* ſaith is very well: (*g*) *they are not my words but the Apoſtles, who attributes all the good that may poſſibly be unto God and not to his own will; even to think, to will and to do, if then God worketh theſe three things in us (that is to think good, to will it, and to perform it) he worketh*

(*e*) *Gregor. in Job. lib. 18. cap. 22.*

(*f*) *Iſidor. ſent. lib. 2. cap. 5.*

(*g*) *Bernar. de lib. arbit. & grat.*

worketh in us, the firſt indeed without us, the ſecond with us, and the third by us, for by ſending in a good thought, he preventeth us; by changing our wicked will, he joyns it to him by conſent, and by giving power to our conſent: This inward worker ſheweth himſelf outwardly in our manifeſt work. A Great Schoolman ſpeaks very well upon the matter. (a) *After ſin and before the reſtoring of grace, the will is oppreſſed and overcome by concupiſcence, and is weak in evil, and hath no grace in good; and therefore it can ſin and it cannot chuſe but ſin, and that damnably.* Again, *working grace is that which preventeth the good will, for by it the will of man is freed and prepared that it may be good, and that effectually it may will good: But co-operating grace followeth the will when it is good in helping it.* This Point we conclude in Caſſander's words. (b) *By which grace there is not created a new will, neither is the will forced being unwilling; but the will being ſick is healed, being depraved is rectified, and is changed from evil into good, and by an inward kind of motion is drawn that of unwilling it may become willing, and may freely conſent to the divine calling; and afterwards the ſame grace co-operating it may obey the will of God, and by the ſame grace perſevering in good works, may alſo thorough the ſame grace enter into the inheritance of the heavenly Kingdom; this Doctrine of grace and free-will, the founder Schoolmen ſtrongly defended againſt the* Pelagians, *amongſt whom was* Thomas Bradwarden, *called in his time, the profound Doctor, who wrote an Excellent work, which is called* A Summ againſt Pelagianiſm, *&c.* But I am almoſt tired out with theſe Quotations, whereof all the Authors are for free-grace againſt free-will, which is our Plea. They who have a mind to ſee more about it may do it out of the Quotations in the (c) Margin.

(a) *P. Lombar. ex. Hug. de Sanct. Vict. lib. 2. diſt. 25. g. and lib. 2. diſt. 26. A.*

(b) *Caſſan. conſult. art. 18.*

(d) *Irenæus lib. 3. cap. 19. Tacianus Aſſirius Orat. cont. gentes Chryſolog. Serm. 114. Petr. diacon. de incarn. & grat. cap. 6. Anſelm. in Rom. 8. Bradward. cauſa dei lib. 1. cap. 40.*

(a) *Irena. lib. 5. cap. 9. & 10. & 11.*

Now we muſt come to the third thing, The perſeverance of Saints, and certainty of Salvation, wherein we do agree with the Doctors of the Primitive Church. *That (e) the Temple*

Temple of God which is inhabited by the Spirit of the Father, and that the members of Chriſt ſhould not be partakers of Salvation, how is it not a moſt great blaſphemy, &c. (a) *It is written*, ſaith Cyprian, *the juſt ſhall live by faith; if thou art juſt and liveſt by faith. if thou truly believeſt in God, why ſince thou art to live with Chriſt, and art ſure of the Lords promiſe? Doeſt thou not rejoice that thou art called*, by death unto Chriſt? And elſewhere, *He that hath believed in his name, and is made the Son of God, from that time muſt begin, both to give thanks and to profeſs himſelf the Son of God.* Another ſaith, *He* (b) *that believeth in the Son hath eternal life, if then we who have believed have eternal life, what remaineth beyond the poſſeſſion of life eternal.* Again, *He ſaith thou art no more a Servant but a Son, if a Son, then alſo an Heir, thorough God; what then wanteth to a Son when he is an Heir?* This certainty of Salvation worketh an aſſurance and comfort, which makes one ſay, (c) *The ſoul knowing her own ſafety, reſteth in quietneſs, rejoycing in her hopes, ſo much not fearing death, that ſhe accounts it as the way to eternal life.* Let us hear what ſaith another upon the matter: (d) *He hath ſealed us, by giving his ſpirit to us for an earneſt, that we may not doubt of his promiſes, for if when we were in the ſtate of death he gave us his ſpirit, it is not to be doubted but that to us being made immortal, he will add glory.* And in another place, *He ſaith well I am confident, for confidence is the ſtrength of our hope, and an authority of hoping: Therefore hope ſtill, and no man can make thee aſhamed of thy expectation. Our expectation is life eternal.*

(a) *Cyprian. de mortalit. & de orat. domin. num. 6.*

(b) *Clemen. Alex. pædag. lib. 1. cap. 6.*

(c) *Hilar. de trin. lib. 1.*

(d) *Ambr. in 2 Cor. 1. & Serm. 15.*

As for *Auſtin*, he hath written at large upon this Subject in his Book, *De Perſeverantiâ Sanctorum, & De Correptione & Gratia*: But here we ſhall only quote few words, (e) *For we are ſaved by hope; but becauſe our hope is certain, it is ſo ſpoken of us, as if it were already done.* Hereunto we do joyn what another ſaith, (f) *O man thou haſt the juſtifying ſpirit for a teacher of this ſecret, and in the ſame witneſſing to thy ſpirit that thou alſo art the Son of God. Take notice of the counſel of God in thy juſtification, for the preſent juſtification of thee, is both a revelation of God's counſel and a certain preparation unto future glory.* The Doctor called

(e) *Auguſt. in Pſal. 122. & 123.*

(f) *Bernard. Epiſt. 107.*

profound, having argued and proved perseverance to be a free gift of God, concludes thus: *For these and the like motives it seems more probable to me, and more to agree with reason and Catholick Doctrines, that perseverance is not given to merits, but is freely given of God according to his free grace, free-predestination and free-purpose, as the first working grace that justifieth a sinner.* Lastly, to make an end of this, one having spoken of the Elect and Believer saith, (a) *Satan cannot touch him: He may indeed dare to tempt the godly; so likewise he durst to tempt Christ. Yea, sometimes he drives just men unto a fall, as we see in* David *and* Peter. *But finally, as in Christ he could have nothing, so neither can he prevail over the Saints, for none can take Christ's sheep out of his hands, wherefore going to his passion, he recommended all that believed in him unto his Father.* The words of others I omit to quote, only their (b) Names and places I set down in the Margin.

(a) *Ferus in* 1. *Joan.* 5.

(b) *Basilus de Spiritu. Sancto. cap.* 15. *Prosper in Psal.* 114. *Cyrill. Alex. Comment. in Isa. lib.* 3. *& in Joan. lib.* 9. *cap.* 44. *Gregor. in Job lib.* 11. *cap.* 20. *& lib.* 16. *cap.* 2. *Anselm. in Rom.* 8.

I think I have done enough in this kind to prove that in the matters of grace, we have the Doctors of the Primitive Church with us, and others in some of the late Ages; and consequently *Calvin* is not the Author of such Doctrines, and that we brought no Innovation into the Church, which aspersion we may justly retort upon our Adversaries. And to shew the more that conformity, we have with the antient Catholick Church, I must say in short, how the very same aspersions by *Arminians* cast upon us, were by *Pelagius* and his followers laid to the charge of St. *Austin* and they are these. *First*, That they take away free-will and bring in a *Stoical* fatality. *Secondly*, That the make God the author of sin. *Thirdly*, They open a gap to despair and slothfulness. *Fourthly*, They take away all use of Precepts, Promises, Threatnings; yea and Prayer it self. *Fifthly*, That they make God an Impostor, seeing he commands men to repent and believe, yet doth not seriously will their repentance and faith, nor

nor their Salvation, unto which only faith and repentance can entitle them. *Sixthly*, That their whole opinions are againſt the ſtream of Antiquity. Theſe were falſely fathered upon the Doctrine of *Auſtin* and other Orthodox Doctors of the Church, as eaſily I now can and upon occaſion ſhall ever be ready to prove out of their own writtings; but this I now omit, not to fill up ſo much Paper with Quotations, neither thinking it ſo material to know what thoſe Fathers believed, as what the word of God which we have not been wanting to make uſe of, doth declare upon the matter. Nay, to go up higher, I have ſhewed how it was againſt St. *Paul*'s Doctrine objected, and the Objections by him anſwered of making God unjuſt, and men excuſable, out of the neceſſity of God's Decree; and as theſe were falſly fathered upon St. *Paul*'s, afterwards on *Auſtin*'s Doctrine: So with the very ſame, the truths we teach are aſperſed by our Adverſaries, who are men of the ſame Principles as the others were. Indeed 'tis very ſad, that whilſt a conſiderable Body of Papiſts followers of *Janſenius* Biſhop of *Ypres*, joyned with us in defence of thoſe matters of grace, a Party of our own ſhould make a deſertion and joyn with Papiſts againſt us: And ſome of them with as much gall in the Heart and bitterneſs againſt us in Tongues and Pens, as if we were the greateſt Unbelievers and Miſcreants in the World; and all this for no other cauſe than our aſſerting of the truths plainly and fully, contained in God's Word. Rom. 9.

CHAP. XIV.

Of the abſurd and dangerous conſequences neceſſarily ariſing out of their Doctrines.

AFter they have done their worſt againſt us; they muſt now give us leave to retort upon them, but on much better and truer grounds.

Firſt, Their Doctrine of Predeſtination doth quite overturn the Eternal and Unchangeable decree of God, about Election and Reprobation; for if every man may believe, repent and be ſaved if he will himſelf, then it unavoidably followeth that every man is left unto himſelf without the bounds of any decree ſet unto him; then there can be no eternal, immutable, poſitive decree binding either way, Election or Reprobation.

Secondly, It makes the unconſtant will of man the ground of all God's Eternal and Unchangeable Decrees concerning man: Whereas God only (*a*) *works all things after the counſel of his own will*, not according to the natural inclination of our will, whereby God is ſubordinated to man, and his will made to depend upon the will of man.

(*a*) Ephel. 1. 11.

Thirdly, This makes the Creature Abſolute, Independent from the Soveraign diſpoſing and over-ruling Providence of the Maker, and makes God a bare Spectator, not an orderer of humane Actions. Hereupon God muſt wait upon Men and not Men upon God, ſo God is deprived of all diſpoſing Power and over-ruling the wills and works of men: His abſolute Supremacy over them to ſave or not, will be aboliſhed; thus men may ſave themſelves

ſelves when God will damn, and damn themſelves when God would ſave: This is to conſtitute an abſolute independent eternal Being in the wills of men pre-exiſtent to the eternal will of God, both in Nature and Time, for if the fore-knowledge and Decrees, do reſult from the will and inclinations of men, then man's inclination and will, doth neceſſitate and predetermine the moſt abſolute and moſt free Decrees of God, and raiſeth a ſelf dependence, which is to make a god of the will of man.

Fourthly, It takes away from God the Praiſe and freedom of his grace, for if every man may thus convert and ſave himſelf becauſe according to them, thoſe only are ſaved who take care to improve the general common grace derived equally upon all men; what thanks to God then for any ſpecial favour, man may thank himſelf not God who doth no farther ſave him than he ſaveth himſelf. This indeed deſtroyeth the nature of the grace of God, in that it doth indifferently communicate it to all. Hence Election, Vocation, Adoption, Juſtification, Sanctification, Faith, Converſion, Repentance, Charity are called graces, becauſe beſtowed upon few, and that without any merit of the perſon. Thus when a Prince beſtoweth freely a Place, an Office, a Penſion upon a man, it is grace and favour, becauſe not beſtowed upon all or upon ſome other man; farther this maketh Grace and Heaven a purchaſe of our own, and not a free gift of God, and makes it ſubordinate unto our will, confining the receiving or rejecting of it to times and ſeaſons of our own: When alas *(a) the ſpirit doth breath when and where it liſteth*, and ſubjecting it to ſeveral alterations at our pleaſure, whereas it is perpetual and unchangeable in it ſelf.

(a) John 3. 8.

Fifthly, It ſuſpendeth the fruit and application of Chriſt's death, the effectual working of the ſpirit, the ſaving power of God's Ordinances, with the beginning and progreſs of Grace; ſo by theſe means, our whole Salvation is in our hands. It gives man liberty to make all inward and outward means of grace either void or effectual at his pleaſure, which overthroweth the whole foundation of Scriptures, which attribute our whole Salvation to God alone, and

and giveth the lye to God's word, which saith, (a) *we are dead in trespasses and sins*, and so cannot exercise any functions of life; (b) *That God hath quickned us*, and not we our selves; That *without Christ we can do nothing*, that is without his special grace: And (c) *God worketh in us both to will and to do of his good pleasure*, and not according to our will and inclination. That it is (d) *God that makes us to differ one from another*. And that *we have nothing but what we did receive*: That (e) *by the grace of God only we are what we are*; and so many more places to the same purpose, which wholly overthrow universal sufficient grace.

(a) Ephes. 2. 1, 5.
(b) Joh. 15. 5.
(c) Philip. 2. 13.
(d) 1 Cor. 4. 7.
(e) 1 Cor. 15. 10.

Sixthly, This puts mankind in as good if no better condition after fall than before; *Adam* had only a possibility not to fall, but not to rise after the fall; but we though naturally born in sin, may after this rate rise, if and when we please; he had a free will not to sin, yet he did sin, and was not born in sin, but we who are sinners from the Womb can save our selves if we have a mind to it, if so, no hurt is happened to us by his fall: On the contrary we are put in a better condition than before, for thereby Election, Vocation, Conversion, Faith, Repentance, and every other saving grace are put in our power, that all these divine soul-saving graces do depend upon our corrupt wills, and contrary to Scripture are not *the (f) gifts of God*, and doth not this give men just occasion to boast and glory in themselves, whereby the chief end of grace is destroyed, which is to (g) *take away boasting from men*, and have (h) *all things to the praise of the glory of God*. Another evil effect of these errors of theirs is, that they frustrate our Prayers and Thanks-givings and make trifles of them, for in vain we beg of another that which comes from us, and is in our own power; in vain we give thanks to another for that which we have without him; so we need not thank God for any of his graces, seeing it is in our power to receive or reject them.

(f) Matth. 13. 11. Rom. 5. 15, 16, 17. & chap. 11. 29.
(g) Rom. 3. 27.
(h) Ephes. 1, 12, 14. Philip. 1. 11.

In the next place this unavoidably draws many inconveniencies with it. *First* of all, it brings in all manner of prophaneness and licentiousness, for what needs a man to care how wickedly he liveth for the present if it be in his power to believe

believe and repent when he will, is not this an encouragement for prophane men to continue longer in ſin? *Secondly*, Theſe opinions are able to engage a man that hath no truth of grace in him, in any villany and deſperate attempt; he that wants true grace within to reſtrain him, will quickly run upon any evil act or courſe, upon this falſe preſumption that he may preſently of himſelf repent and be ſaved after all his ſins. *Thirdly*, This encourageth men to delay and put off repentance, and for the preſent to neglect the means of grace and all Chriſtian duties, for what is the chief ground of the common neglect both of means and works of grace? But this unhappy deluſion, that they may undoubtedly be converted, repent and be ſaved when they have amind to it; thus this doctrine of free-will, univerſal ſufficient grace openeth the door to all ſuch prophane and wicked licentiouſneſs and ſecurity, as the hearts of men can admit.

Farthermore, this makes all men equal, puts them in the ſame condition whether Elect or Reprobate, Heathen or Chriſtians, Godly or Ungodly, ſince all of them may be ſaved or damned if they will, for thereby their Salvation is laid in their hand. Now what can be more derogatory to God's ſpecial grace and love, more uncomfortable to all good Chriſtians, more acceptable to all licentious perſons, more advantageous to Satan and pernicious to mankind, than to remove the bounds of God's all-limiting and immutable decrees, and throw down the walls, hedges and partitions he hath made himſelf of his ſpecial love, and to lay them common unto all without diſtinction, and as much as in them lays, to ruin the order which God hath ſettled and thereby bring in a general confuſion?

Again, this takes away repentance and ſalvation it ſelf, alſo the hopes and poſſibility of repentance, for if our converſion, grace and Salvation, depend upon our unſettled corrupt wills, who can be ſaved? If *Adam* in a ſtate of Innocency could not preſerve himſelf from falling, when he had power not to ſin, how can we who ſince his fall, lay under a neceſſity of ſinning, even in a regenerate ſtate, by any ſufficient univerſal grace or any power of our own, raiſe, convert, or ſave our ſelves? St. *Paul* in whom the

grace

grace of God did abound, thought he could not do't: (*a*) *To will is preſent with me, but how to perform that which is good, I find not: for the good that I would I do not; but the evil which I would not that I do.* If our Salvation was in our own hands it ſhould ſoon be loſt and forfeited, but thanks be to God 'tis in ſure hands: (*b*) *My ſheep ſhall never periſh, neither ſhall any man pluck them out of my hand.* Our ſaving graces cannot be loſt, for they are (*c*) *the ſure mercies of David.* This alſo doth exclude Infants from Salvation, for they want knowledge to diſcern, and will for to deſire it, becauſe they know not what it meaneth.

(*a*) Rom. 7. 14, 15, 17, &c.

(*b*) John 10. 28, 29.

(*c*) Acts 13. 34.

Moreover, this revives the old *Pelagian* Error, that a man may live and keep himſelf without ſin, for if men have ſuch an ability of will, of univerſal grace to convert themſelves when they are in the ſtate of nature, much more ſhall they in the ſtate of grace, when they enjoy the help of God's ſpirit, keep themſelves free from ſin; if once through their ſtrength men have maſtered ſin, much more may they totally ſuppreſs it being wounded; but Scripture teacheth there is no perfection to be attained to in this life, no perfect man in the world, (*d*) *for in many things we offend all*, and though we ſhould offend only in one, *he who offendeth in one is guilty of all.* The beloved diſciple of Chriſt and in whom his grace aboundeth, ſaith, (*e*) *If we ſay that we have no ſin we deceive our ſelves, and the truth is not in us.* Their opinions do croſs one another, for to put in man's will to keep himſelf from ſin if he willeth, doth not agree with their doctrine againſt perſeverance, for 'tis to be ſuppoſed no man is willingly damned; the deſire of well being is in the Creature, and to be againſt perſeverance doth continually bring a ſervile fear upon men, and always keeps them under uncertainty as to their future ſtate, contrary to that of St. *Paul*, (*f*) *Ye have not received the ſpirit of bondage again to fear*: Now ſaith another Apoſtle, (*g*) *Fear hath torment, he that feareth is not made perfect in love, for perfect love caſteth out fear.*

(*d*) Jam. 3. 2. & chap. 2. 10.

(*e*) 1 John 1. 8.

(*f*) Rom. 8. 15

(*g*) 1 John 4. 18.

This alſo maketh grace of a larger extent than the decree of God's Election and the inward or outward means of grace; That is, the effect is more general than its cauſe, which is a very

very great abſurdity, God hath not actually decreed to ſave, nor by a call to offer ſoul-ſaving means of grace to all men; for if it were ſo as they would have it, I ſee no reaſon but that all men ſhould be converted and ſaved, becauſe God's decrees and his words are always true, and never fall to ground for want of execution; but Scripture and Experience teach the contrary. Wherefore either we muſt admit an univerſal Election of all men to life, which neceſſarily implyeth an univerſal Salvation of all Men, or elſe we muſt, diſclaim a *Chimera* of univerſal grace which may well be called a Monſter in Divinity. Another ill conſequence of this univerſal grace is, that it makes this pretended grace (which is not ſufficient to Salvation, ſeeing it doth not produce it) Mother to true ſaving grace which is of a quite different nature; but ſuch is the cauſe, ſuch the effect. (a) *Do men gather grapes of thorns, or figs of thiſtles?* Either this univerſal grace is ſaving grace which cannot be, for all men would be ſaved by it, or elſe it cannot be the Mother or Author of true ſaving grace, which ſo far differeth from it in kind or nature: We own there are God's common temporal favours, whereof Reprobates are made partakers, becauſe living in the viſible Society of the Elect, they thereby receive ſome outward benefits which in that reſpect may be called univerſal graces; but the queſtion is about effectual and ſaving grace, ſuch as inward calling, Converſion, Juſtification, Sanctification, Faith, Repentance, *&c.* which are peculiar to God's Elect and not extended to Heathen and other Infidels, who are no part nor members of the viſible Church, much leſs of the univerſal Church which, promiſes and ſaving graces do only belong to; ſo that without the Pales of it, no true ſaving grace to be had: to the end that univerſal grace be ſufficient it muſt contain other particular graces as Faith; if it be Faith it ceaſes to be univerſal, for it doth not belong to all, or elſe what our Saviour ſaith, (b) *when the Son of Man cometh, ſhall he find faith in the Earth?* Were but a tale, if it be not faith it ſignifieth nothing, and will do no good; 'tis not ſufficient, for (c) *without faith it is impoſſible to pleaſe God.*

(a) Matth. 7. 16.

(b) Luke 18. 8.

(c) Heb. 11. 6.

If this be a true universal grace, it must be a grace for every thing, or else 'tis not universal, it must unfold to us all the mysteries of God's proceeding's, specially those which relate to Salvation: as for us who do not believe it, when we inquire into things, the last reason that can be given us, is the will of God; no higher can be assigned, therewith we are satisfied and do acquiesce, we go no further, for thereby a stop is put to all our queries: But for them, that universal grace giveth an apparent cause even in men themselves, besides the absolute disposing will of God; namely the prevision of their Faith, their perseverance, their good use of grace received, their original and actual sins and final impenitency; why one man is predestinated to salvation not another? So it unveils to them those high and unsearchable mysteries of Gods decrees which put St. *Paul* to a *nonplus*, or else he had not been strucken with such amazing admiration as made him cry out, (*a*) *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding-out.* Surely he wanted that universal grace, or else he would not have thought those judgments so incomprehensible, though I would have the Adversaries of the truth to know, that St. *Paul* wanted no grace, he had a sufficient grace, (*b*) *My grace is sufficient unto thee*: But that sufficient grace in *Paul* was for another end, it never went so far as *Arminians* pretends theirs doth; yet they must give us leave to think, he was inferiour in grace to none of them, nor *David* who saith, (*c*) *thy judgments are a great deep.*

(*a*) Rom. 11. 33.

(*b*) 2 Cor. 12. 9.

(*c*) Psal. 36.6.

I shewed how *Arminians* have renewed several of *Pelagius* his Errors; but I did not fasten upon them his denying Original Sin, which I must now do. (*d*) *Corvinus* one of their great men saith, *that*, with *Arminius*, *orginal sin hath not the nature of sin or fault properly so called*, and *Arminius* himself affirmeth that it is wrongfully said, (*e*) *That original sin makes a man guilty of death.* And one of our own, who is highly esteemed by his own Party in his Book *Unum Necessarium* doth expresly deny original sin and the imputation thereof, and takes a great deal of pains to answer arguments drawn out of Scripture, and experimental

(*d*) *Contra Tilen.* pag. 388.

(*e*) Pag. 173.

mental reaſons to prove it; and what he had written, he goes about to juſtifie in his anſwer to the then Biſhop of *Rocheſter*'s Letter which he had written to ſhew him his Error.

Here and there I ſhewed how about theſe matters *Arminians* do joyn with *Papiſts* and *Pelagians* againſt us: Now I ſay, they do ſo with *Socinians*; ſo no wonder if they have and ſtill uſher in *Socinianiſm*: For both *Arminians* and *Socinians* do affirm that the cauſes of predeſtination are not in God but in us: That he doth not predeſtinate to Salvation any certain or particular perſons, and that predeſtination may be changed and fruſtrated; alſo that there is a free-will to good in us. And as to Providence, that God hath not determined contingencies, nor foreſeen future contingents and ſuch others as *Arminians* have borrowed from *Socinians*, as in the miſtakes concerning the high point of juſtification, Chriſt's ſatisfaction, *&c.* Then they deny the knowledge and confeſſion of the myſtery of the Trinity to be abſolutely neceſſary to Salvation, and that the Doctrine of the three perſons of the Godhead, ſpecially of Chriſt's being God from Eternity, are not a fundamental Article of our Faith, as affirmed in their *Apolog. Vindic. & Reſponſ. ad except. Leyd. nay in vindic. cap. 7. lib. 1. pag.* 37, 38. With *Socinians* and ſome *Anabaptiſts* they falſely ſay that the Doctrine of the *Trinity* began in the time of the Council of *Nice*, and they are ſo good friends that in the ſame *Apol. & Vindic.* they affirm *Socinians* to be Pious, nay moſt Pious Men, whom all Proteſtants ought to take for example of Piety; wherefore no wonder if they ſay we ought to keep Communion with them; that is, *Socinians*: Some of them ſay the Father to be *Eſſentiantem* and the Son *Eſſentiatum* and ſubordinate to the Father. In few words that moſt of the *Arminian* Doctors do in the Article of the Trinity, which they make to be of no great moment go hand in hand with *Socinians*, hath clearly been made out by *Vedelius*, *Part* 2. *Arcanorum Armin.* and what I have here charged them with and other things too, I am able to make good out of their publick writings, as the *Apology*, *Vindic.* and out of the works of their moſt approved eminent Authors, as *Worſtius*, whom they would

have had promoted to be Divinity Professor at *Leyden* after *Arminius*'s death, *Episcopius* the chief manager of their Affairs in the Synod of *Dort*, *Curcelaus*, &c.

But all these and more too, ill consequences in matters of Doctrine, I now must conclude with the bad influence it hath upon life and conversation. It is too true as we find it by experience, that there are multitudes of wretches kept in their carnal security, by a perswasion that there is an universal grace offered unto all, by which they may repent and believe when they will; this makes them resolve to enjoy the pleasures of sin a little longer, and then they will receive and entertain grace, and so, easily get to Heaven, which is a great encouragement to all wickedness; but it suits with the nature and desire of wicked, presumptuous and prophane sinners, who though they were not fully perswaded of it, yet for them tis a pretence to continue in sin. 'Tis said of one *Thompson*, a great propagator of *Arminianism*, that when he was in his fits of intemperance, if any one minded him of the wrath of God threatned against such courses, he would answer, *I am a child of the devil to day, but I have free-will, and to morrow I will make my self a child of God.* *Jansenius* hath made this general observation, that the *Pelagians* were generally loose in their lives which he taketh abundance of good Pains to prove; and I conceive it cannot be too much considered in this controversie, because *Pelagius* urged nothing more vehemently than this, that the extolling of the grace of God and lessening the liberty of man's will, is the readiest way to destroy all Piety. By those that for a considerable time have conversed amongst Papists, tis observed how the *Jansenists* are the best moral livers amongst them, of a much better life and conversation than the rest; so it cannot but be taken notice of that amongst us the greatest sticklers for *Arminianism*, even amongst some of the Clergy, are the proudest most vicious, Ambitious, Voluptuous, Drunkards, prophane, livers of any, making little or no conscience to seek the glory of God, to feed their flocks, amongst which they seldom are resident, except in sheering time, for to feed they care not so much as to fleece the Flock, making not much conscience of performing Pastoral Duties, being more for wealth

wealth and preferment, than for the good of ſouls: If their Doctrine be good, why are their lives and actions ſo vicious? I ſpeak for the generality, their practice contradicteth what they would have us to believe of their Doctrine; their bad lives they would ſhelter under the notion of a good Doctrine, the goodneſs of their Religion muſt be a cloak; but we with a good life would, as much as the frailty and corruption of our nature can permit, endeavour to credit the doctrine we profeſs, and becauſe we will not run into the ſame exceſſes as others do, we preſently are by them branded with the name of preciſe and moroſe *Puritans*. If they do well, they attribute it to themſelves, to the right uſe they make of their free-will, to their own will and inclination: But if in us there be any thing better than in others, we wholly (as 'tis moſt due) attribute it to free-grace, the glory of all we return to God and not to any will of ours, for no good is done in or by us, but what comes from God's free-grace, to which, ſpecially in matter of Salvation, we can never attribute too much, nor too little to our own ſtrength: So that whilſt their principles lead them to looſeneſs and licentiouſneſs, ours, or rather Gods in us, lead us to holineſs and vertuous practices, and if thorough the corruption of our nature they do not as it ſhould, we confeſs it ought ſo to be. Let them ſhew us their faith by their works, for by the fruit we judge of the Tree. Now bad actions and a vitious life do naturally and neceſſarily flow from their principles, and whilſt, as I ſaid before, (*a*) they promiſe others liberty, they themſelves are the ſervants of corruption.

(*a*) 2 Pet. 2. 19.

Now if there be ſuch an univerſal ſufficient grace imparted to all men, whereby they may be ſaved if they will; why then from the Creation till now have not the effectual means of ſaving grace been imparted alike? which if ſo, then all or moſt had been ſaved; which not being it muſt proceed from a want either of will or of power; I cannot believe it is for want of a will, for though people, out of their own corruption, be willing enough to procraſtinate repentance, and like *Sampſon*, be lulled a ſleep in their *Dalilah*'s boſom, yet when they hear or ſee the *Philiſtines*, the

(*b*) Judg. 16. 19.

approaches

approaches of death, dangerous sicknesses, heavy afflictions and terrors of Conscience are coming upon them, surely none are so prodigal of their own Souls, or so desirous of damnation, but would unfeignedly desire to be saved, (*a*) *let me die the death of the righteous, and let my last end be like his*, was the desire of that wicked false Prophet, *Balaam*. And as *Sampson* would have drawn up together all his forces, to have overcome his Enemies, he found his strength was gone; *The Lord was departed from him*. So those sinners who were lulled a sleep with those pretty fancies of a power to repent, believe and be saved, when it comes to the push, they find there is no such thing in them as they were made to believe. In *Sampson*, his strength was gone, for once he had it; but that free-will and power which *Arminians* do brag of, no man ever had: Therefore at last they must be convinced how in man is no such a power whereby to be saved when he will.

(*a*) Numb. 23. 1.

Now to sum up all in few words: Horrible absurdities follow on the *Arminian* opinions, some whereof they acknowledge, and others are bound on their back by unavoidable consequences: Namely that the fruit of Christ's death doth absolutely depend upon the accidental assent of man's free-will, that notwithstanding his death, it was possible and very contingent that all men had perished, That no soul had been free from Hell by his Blood; That God should never have had any Church at all; That now by vertue of his death, true grace is given to all; That all Pagans as well under the Law as the Gospel, who never heard of Scripture, are truly reconciled to God by the death of his Son; That all Infants, even of Heathens, who die before the years of discretion are saved by Christ; That in no man is any original sin, but every one when he is born is put in the state of Innocency; That Baptism is not necessary, for no sin is therein remitted, because there is none then to be remitted.

CHAP.

CHAP. XV.

How Arminianism is contrary to the Doctrine of the Church of England.

With a sort of men, namely, those that are zealous for the Religion of their Fathers, and true Sons of the Church of *England*, I make no doubt but that this will be a weighty and prevailing Argument, which for their sake and information before I have done, I hope by the grace of God to make good, and thereby to shew the disingenuity and design of those who to impose upon several people, have the face to affirm Arminianism to be the Doctrine of the Church of *England* which is so contrary to truth.

To understand this well, it must be explained what is meant by the Doctrine of the Church; 'tis not the opinions of some corrupt Members of the Church, whom that Mother disowns as spurious, because fallen from her Principles and having set up Errors of their own, which she never taught them, though they would father them upon her; she hath fed them with pure and sincere milk, which their own ill constitution hath turned into Poyson. But what we call the true Doctrine of the Church is that which was received, believed and taught in the very beginning of the Reformation from errors and abuses of the Church of *Rome*, and without alteration by her self, lasted for above threescore years after, till a party here combined to bring in erroneous innovations of their own: In few words we call that the Doctrine of the Church of *England*, which concerning these controverted points is contained in the 39 *Articles*, in the Common Prayer Book, the Book of

of Homilies, and the Catechiſm of *Edward* the 6th. Theſe are the general, publick, and authentical Records and Evidences of the Faith and Doctrine of the Church of *England*; and we ſhall not want the Teſtimony of the moſt Eminent and famous Doctors thereof to prove what we ſay. So then we ſhall make it appear, how *Arminianiſm* is contrary to all this, I mean, in every one of theſe we ſhall find Teſtimonies againſt it.

First of all, to begin with the Articles of Faith. We have the 17th. about Predeſtination in theſe Words. *Predeſtination to life is the everlaſting purpoſe of God, whereby before the Foundation of the World was laid he hath conſtantly decreed by his Counſel ſecret to us, to deliver from Curſe and Damnation thoſe whom he hath choſen in Chriſt, and to bring them unto everlaſting Salvation*, &c. Let the whole be read with Attention, and what we have aſſerted about that Point will be found therein to be contained; as the eternity of God's Decree, *everlaſting* Purpoſe, its immutability hath *conſtantly* decreed, *&c.* But becauſe, if I ſhould point at every Word confirming what I am about proving out of this Article, it would take up too much time. To do it more effectually, I ſhall make uſe of another Man's Pen, I mean of Mr. *Thomas Rogers*, a Man beyond exception in the Caſe, who was a Chaplain to Archbiſhop *Bancroft*. He hath written an Analyſis upon all the 39 Articles which he doth dedicate to the Archbiſhop, and the Book is licens'd and printed by Authority. The Doctrines contained in every Article, he reduces under ſeveral Heads and Propoſitions, which he proves out of Scripture; and theſe Propoſitions he, in his Epiſtle Dedicatory, affirmeth to be maintained by the *Church of England*; which, if it had not been true, he would not have had the Face to have ſaid ſo in Print to the Primate of the whole Kingdom. To add a greater weight to what he writes, I muſt warn the Reader he was no *Puritan*, nor Friend to them, as it appeareth out of his Book, and ſo no *Calviniſt*, to make uſe of their Words. He out of this 17th. Article draweth ten Propoſitions; the *1ſt. That there is a Predeſtination of Men unto everlaſting Life. 2. Predeſtination hath been from everlaſting*: Here is the eternity. *3. They which*

which are predeſtinated unto Salvation cannot periſh: This is Perſeverance, and againſt the Apoſtacy of Saints. 4. *Not all Men, but certain, are predeſtinated to be ſaved:* Here is a certain number of Choſen and Elect 5. *In Chriſt Jeſus, of the meer Will and purpoſe of God, ſome are elected, and not others, unto Salvation:* Here are Election and Rebrobation, and no outward Motive in God but his meer Will and Purpoſe. In the 6th. and 7th. Propoſitions, he makes the outward Calling by the Word, and inward by the Holy Ghoſt, the Juſtification by Faith of thoſe that are predeſtinate, their Sanctification by the Holy Ghoſt, and Glorification in the Life to come, to be infallible Effects of free Election. Take notice alſo, how in his Proofs of the firſt Propoſition, he makes uſe of the Examples of *Abel* and *Cain*, *Iſaac* and *Iſhmael*, *Jacob* and *Eſau*, as Examples of Election and Reprobation. And amongſt thoſe whom he condemns as Adverſaries to this Truth (for of the Truth he aſſerts in every Propoſition, he names thoſe that are againſt it,) he expreſſes thoſe that ſay, how ſome are appointed to be ſaved but none to be damned. And upon the 4th. Propoſition he condemneth thoſe who ſay, no certain Company be fore-deſtined unto eternal Condemnation. Upon his 5th. Propoſition he condemneth of Impiety (that's his Word) thoſe who ſay, that Man maketh himſelf eligible for the Kingdom of Heaven; thoſe who ſay, that God beheld in every Man whether he would uſe his Grace well, and believe the Goſpel or no, and as he ſaw a Man affected, ſo he did predeſtinate, chooſe, or refuſe him. And thoſe that ſay, that beſides God's Will, there was in him ſome other Cauſe why he choſe one, and caſt off another. O *Arminians*! here by a true Son of the Church, according to the Doctrine of the Church, you are charged with Impiety for your Opinions. More of this is to be ſeen in the Book, which for Brevities ſake I omit. One Evidence more of a true Son of the Church, I ſhall make uſe of upon this point, which alſo proves our 13th. Chapter in the very Words: (a) *Although our Tenet concerning predeſtination, be no other than St.* Auſtin *and his Scholars maintained againſt the* Pelagians, ſaith Dr. *Francis White*, Dean of *Carliſle*. As to Mr. *Rogers*'s Book, ſome-

(a) Reply to *Fiſher*, p. 275.

something else I shall add, how therein in mattter of Predestination he saith, as do all the Churches Militant and Reformed with a sweet consent testifie and acknowledge. Then all such Churches agree against *Arminians* in these points.

For free-Will we must read the 10th. Article. *The Condition of Man after the fall of* Adam *is such, that he cannot turn and prepare himself by his own natural Strength and good Works to Faith and calling upon God; wherefore we have no power to do good Works pleasing and acceptable unto God, without the Grace of God preventing us, that we may have a good will and working with us, when we have that good will.* This is plain enough as observed by *Rogers*, how Man cannot do any good Work before he be regenerated and converted: And he declares Adversaries to this Truth, *all such as hold, that naturally there is free-will in us*; and that *Man hath free-will to perform spiritual and heavenly things.* Again, that Men believe not, but of their own free-Will: That it is in a Man's free-Will to believe, or not to believe, to obey or disobey the Gospel of Truth preached. This is the Doctrine we assert, in as plain and proper Words as can be expressed. And on his 3d. Proposition upon the same Article, he brings in the very same Texts we make use of for that purpose: As, (b) *God purifieth man's heart*; (c) *works in us both the will and the deed*; (d) *the Spirit helpeth our infirmities: for we know not what to pray for as we ought.* (e) *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,* &c. All this against free-Will, and for God's free effectual Grace.

(b) Acts 15. c.
(c) Phil. 2 13.
(d) Rom. 8. 26.
(e) 1 Cor. 6. 7.

As to the certainty of Salvation and for Perseverance, 'tis contained in the already-quoted 17th. Article, where 'tis said, *God hath constantly decreed by his Counsel secret to us, to bring those he hath chosen in Christ and by Christ to everlasting Salvation.* Whence it doth follow, that certainly and infallibly such shall be brought to Salvation, or else God couldnot execute that which he hath decreed to do, which is Blasphemy. Now the Adversaries are for Mutability and in constancy of Salvation, which certainly this Article doth cross; for it induceth a certain and constant Salvation, and a constant Decree of Election, constantly

ſtantly bringing to Salvation; which muſt be by way of Perſeverance in the State of Grace; But they by inducing this Apoſtacy, and that Men, though elected, may have leave to fall from Salvation if they will, make an Election which followeth a Man upon condition of his fore-ſeen Perſeverance, a ſtrange Election that waits upon Man; to ſee whether he will give to himſelf a final Perſeverance by his own free-Will; an Election by which no Man is actually elected until he be no more, that is, after his death. In this Article the Church hath another way to teach the certainty of Salvation, which is, to go upon the ſame Grounds St. *Paul* doth, when he ſaith by Particulars to make the General ſure. (*f*) *Whom he did fore-know, them he alſo did predeſtinate to be made like to the Image of his Son. Whom he did predeſtinate, them he alſo called; whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* According to this Foundation in the ſaid Article are theſe Words; *Wherefore they which be endued with ſo excellent a Benefit of God, be called according to God's purpoſe, by his Spirit working in due ſeaſon; they through Grace obey the Calling: They be juſtified freely; they be made Sons of God by Adoption; they be made like unto the Image of his only begotten Son Jeſus Chriſt; they walk religiouſly in good works, and at length, by God's Mercy, they attain to everlaſting Felicity.* Here are alſo the Particulars by which that general bringing to Salvation is perfected: ſo that to joyn both together, it is but one and the ſame; and from firſt to laſt there is ſuch an indiſſoluble Connexion, that he who is elected to eternal Life ſhall infallibly have it. Upon this certitude and aſſurance it is, that St. *Paul* concludes nothing can deprive us of eternal Life, becauſe nothing can ſeparate us from the love of God, which is the Ground of our Happineſs. Wherefore he defieth any thing or perſon to do it, though *Arminians* undertake to accept of the Apoſtle's Challenge, not caring how they come within his Defiance: For they ſeem to anſwer, that there are many, or ſome things, that can ſeparate us from the love of God in Chriſt; tho' after and before a long Enumeration, St. *Paul* concludes, *In all things theſe we are more than conquerours.* And *Job will truſt*

(*f*) Rom. 8. 29. 3.

1 Joh. 13. 15. *in God, though he kill him.* Now that which maketh us to Conquer is not our own free-Will, but it is *God that loved us*. In conformity to this, in the ſame Article it is ſaid, *The conſideration of Election doth greatly eſtabliſh in the Saints, and confirm their Faith of eternal Salvation to be enjoyed through Chriſt.* And the ſame Interpreter upon the 17th. Article, in his 3d. Propoſition, out of the Words *conſtantly decreed*, doth infer this; *Wander then do they from the truth, which think that the very Elect, totally and finally, may fall from Grace and be damned*, &c. I think this is very clear for us. And in the latter end of his 8th. Propoſition, he condemneth thoſe who call the Doctrine of Predeſtination a licentious Doctrine.

As to the point of Juſtification, which is a Fundamental Article of our Religion, and much corrupted by *Arminians*; the xi. Article of the 39. ſaith, *We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jeſus Chriſt, by Faith, and not for our own Works and Deſervings.* Theſe laſt Words do reach *Arminians* as well as *Papiſts*; for free Will, Faith, Perſeverance, right uſe and improvement of Means, do come under the Word *Deſervings*. There is then nothing of Man; and *Rogers*, in the Proofs of his 1ſt. Propoſition, explains it thus, *by his only Righteouſneſs we are juſtified.* It expreſſes only Chriſt's Righteouſneſs, and excludeth any thing elſe. But I muſt not be too long upon this. Out of what hath been ſaid, I hope it doth appear, how of the 39 Articles, thoſe which ſpeak about theſe Matters, are clearly for us againſt *Arminians.*

Now we muſt come to the Liturgy or Common-Prayer-Book, which now and then, and in ſeveral places, doth ſtrike againſt thoſe Errors, and for the Truth. And as the Church teaches us thoſe Doctrines by Articles of Faith, ſo in the Liturgy ſhe doth confirm it by Practice. But before I come to it, I muſt take notice of ſome Paſſages in the Catechiſm, which is alſo a publick Record and Evidence of the Doctrine of the Church: *Know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial Grace.* See

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alſo the Anſwer to the firſt Queſtion about the Lord's Prayer, *I deſire*, &c. Read the Anſwer to the 4th. Queſtion, *and by God's help ſo I will*, &c.

Now to come to Particulars out of the Prayer-Book. In one place we have thus: (*a*) *Grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by thy holy Spirit.* Thoſe Benefits we receive as effects of Grace, not of our free-Will; and our being renewed is by God's Holy Spirit, not by our Will: If it be by one, it is not by the other; becauſe in Matters of Salvation, Grace and natural Strength are oppoſed. In another place. (*b*) *we beſeech God to create and make in us new and contrite Hearts.* Then we cannot have it of our ſelves; and the Word *to create*, ſheweth it to be beyond the power of any Creature, it is the Work only of the Creator. Elſewhere we own, (*c*) *to have no power of our ſelves to help our ſelves.* If we have a free-will we have a Power. Again, (*d*) *As by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires, ſo by thy continual help, we may bring the ſame to good effect.* This is plain and full againſt *Arminians*: If there be good Thoughts in our Mind, good Deſires in our Heart, it is God alone that puts it therein: By what Motive, and upon what Account? Not for any thing in us, but by his Grace; nay, his ſpecial, not a common univerſal Grace, not for our Faith, Repentance, good Works, right uſe of Means, but by his *ſpecial* Grace, *preventing* Grace, before we can think and deſire. But this is not all; for as the beginning is from God, as are Deſires, ſo is the Progreſs; for we pray for his continual help, ſo alſo is the end, that we may bring the ſame good Thoughts and Deſires to good effect: Without that help nothing doth, or can come to any good. We have more than this to ſhew: (*e*) *Almighty God, who alone canſt order the unruly Wills and Affections of ſinful Men, grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe.* We are all ſinful Men, even God's People: Our Wills and Affections are unruly; where then lays their Freedom? They are obſtinate Slaves to their Paſſions, therefore called unruly: None but God can order them; nothing under a Divine Power can

(*a*) Collect on *Chriſt's* Nativity.

(*b*) Collect upon *Aſh-wednesday.*

(*c*) Collect on 2d. *Sunday* in *Lent.*

(*d*) Collect on *Monday* and *Tueſday* in *Eaſter* week.

(*e*) Collect on 4th. *Sunday* after *Eaſter.*

can influence them to what is good; nay, in things that are natural to them, as to love, and to desire. Nothing seems more natural than Love and Desire, nothing more free; yet here we see our Wills cannot love that which God commands, or desire what he promises, except God makes them do it. Surely these are mortal Wounds to free-Will. Furthermore, we cannot so much as to think any good thing but by the Spirit of God: For St. *Paul* saith, of our selves we cannot have a good Thought; so the Church which believeth his Doctrine, saith to God, (*f*) *Grant to us, that by thy holy Inspiration, we may think those things that be good.* This is of Grace, and not by Nature; therefore, (*g*) *we can do no good thing without thee; grant us the help of thy Grace, that we may please thee both in will and deed.* God puts into our Hearts to do Duties and to perform them well: (*h*) *Thou hast given us a hearty desire to pray.* We pray God to grant (*i*) *that we may in Heart and Mind ascend into the Heavens.* Surely 'tis to deny those Prayers, if one denieth the effectual Power of God on the Will of Man. In another place, *Almighty God*, &c. *whose power no Creature is able to resist*, in Spirituals as in Temporals.

(*f*) Collect on 5*th. Sunday* after *Easter.*
(*g*) Collect on 1*st. Sunday* after *Trinity.*
(*h*) Collect on 3*d. Sunday* after *Trinity.*
(*i*) Collect on *Ascension day*, and Collect on *Annunciation day*, in the Prayer in time of War and Tumult, amongst the Thanksgivings.

But I must not much longer stand upon this, for the Stream runs strong that way: only few places more I shall quote; as that wherein we own (*k*) *God to be our Ruler and Guide*, and beseech him to be so. In another we say, (*l*) *Pour into our Hearts such Love towards thee.* And we pray (*m*) *for increase of Faith, Hope and Charity.* And almost in every Collect we pray to God to rule our Hearts; and in one place to work upon and move our Wills, in these Words: (*n*) *Stir up, we beseech thee, O Lord, the Wills of thy People.* They are not free, nay they are asleep and dead to every good thing, except thou be pleased to stir them up. The Question is about the Will, and here the Will is named. God may well rule the Heart; for (*o*) *by his Spirit the whole Body of the Church is governed.* In the Church-Prayers we own he ruleth the Hearts of Kings:

(*k*) Collect on 4*th. Sunday* after *Trinity.*
(*l*) Collect on 6*th. Sunday* after *Trinity.* and Collect on 7*th. Sunday* after *Trinity.*
(*m*) Collect on 14*th Sunday* after *Trinity.*
(*n*) Collect on 25*th. Sunday.*
(*o*) 2d. Collect on *Good Friday.*

Kings: (p) *Rule the Heart of thy Servant the King: The Hearts of Kings are in thy Rule and Governance, and thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly Wiſdom: We humbly beſeech thee to diſpoſe and govern the Heart of thy Servant, our King, that in all his Thoughts, Words and Works, he may ever ſeek thy Honour and Glory.* If Men have free-Will and Power to do thoſe things, as to purifie themſelves, why do we pray for them? 'Tis in vain for us to pray to God to do for us that which we can do our ſelves. But if therein we want his Aſſiſtance, then we muſt need want that Power. I ſhall conclude with two or three places out of the *Litany*; where 'tis prayed for the King, *That his Heart may be ruled in the Faith, Fear, and Love of God.* In another place, That *the Church may be called, and univerſally governed in the right way*; and, *That God would bring into the way of truth all ſuch as have erred and are deceived.* Here the Church doth plainly acknowledge the Efficacy of God's Grace on the Wills and Hearts of Men; for when we pray that God's Grace may work ſuch Effects, 'tis owned ſuch Effects to be the proper Works of God's Grace. One thing more I ſhall take notice of, and it is this: In a Prayer are theſe Words; *We beſeech thee for all ſorts and conditions of Men, that thou wouldeſt be pleaſed to make thy ways known unto them.* Hence we ſee, how Men cannot of themſelves know God's Ways, but it is God that makes them known unto them; therefore we therein beſeech God to do it: Which if it were not proper for God alone, the Prayer would be in vain. Hence we alſo learn the Senſe of the Church, as to the ſignification of the word *all* uſed in Scripture, as it ought to be the Object of our Prayers, and then by a conſequence apply it to thoſe for whom Chriſt died, againſt an univerſal Redemption in their way; for in the Collect it is not ſaid, for every ſingle and individual Man, but for all ſorts and conditions of Men.

(p) 1ſt and 2d. Collect on the Communion.

Now to proceed. We ſhould bring ſomething out of the Book of Homilies, and of the authoriſed Catechiſm of *Edward* the 6th. As to the firſt take notice of the following places

London, 1623. Part. 1. pag. 8. Epheſ. 2. places out of the Edition quoted in the Margin. *St.* Paul *in many places painteth us out in our own Colours, calling us the Children of the Wrath of God when we were born: Saying alſo that we cannot think a good Thought of our ſelves; much leſs* Pag. 10. *can we we ſay or do well of our ſelves*, &c. *And we be of our ſelves of ſuch Earth, as can bring forth nothing but Weeds, Nettles, Brambles, Bryars, Cockle and Darnel; we have neither Faith, Charity, Hope, Patience, Chaſtity, nor any thing elſe that good is, but of God; and therefore theſe Vertues are called there, the Fruits of the Holy Ghoſt, and not the Fruits of Man.*

part 1. p. 11. and Part 2. p. 181, 182, 183. In another place: *Of our ſelves and by our ſelves, we have no Goodneſs, Help nor Salvation, but contrariwiſe Sin, Damnation, and Death everlaſting-- Our Salvation comes only by Chriſt: We are all become unclean, but are not able to cleanſe our ſelves, nor to make one another of us clean. We are by nature Children of God's Wrath, but we are not able to make our ſelves the Children and Inheritors of God's Glory*, &c. *He is the God, who of his own Mercy ſaveth us, and ſetteth out his Charity and exceeding Love towards us, in that of his own voluntary Goodneſs, when we periſhed, he ſaved us, and provided an everlaſting Kingdom for us: And all theſe Heavenly Treaſures are given us, not for our Deſert, Merit, or good Deeds, which of our ſelves we have none, but of his meer Mercy freely.* Doth not this wholly and only attribute our Salvation to the free Grace of God in Chriſt, and conſequently excludeth any thing in or from us, to move God to be ſo gracious to us?

As to the great point of our Juſtification before God, in the Sermon *of the Salvation of Mankind* by only Chriſt our Saviour from Sin and Death everlaſting, are theſe Words: *But our Juſtification doth come freely by the Mercy of God of ſo great and free Mercy, that whereas all the World was not able of themſelves, to pay any part towards their Ranſom, it pleaſed our heavenly Father of his infinite Mercy, without any our Deſerts, to prepare for us the moſt precious Jewels of Chriſt's Body and Blood*, &c. And further, to ſhew there is nothing Part 2. p. 172. of ours, it is ſaid elſewhere, *It is of the free Grace and Mercy of God, by the Mediation of the Blood of his Son Jeſus Chriſt*,

Christ, without Merit or Deſerving on our part; that our Sins Part 2. p. 81, 82.
are forgiven us; that we are reconciled and brought again into his Favour, and made Heirs of his Heavenly Kingdom. And as to the Certainty and Immutability of our Election, it is ſaid in another place, *Let us by ſuch Virtues as ought to ſpring out* Part 1. p. 28, 29.
of Faith, ſhew our Election to be ſure and ſtable, &c. And elſewhere we read this: *The holy Man*, Simon, *ſaith, that* Part 2. p. 152.
Chriſt is ſet forth for the fall and riſing again of many in Iſrael. *As Chriſt Jeſus is a fall to Reprobates, which yet periſh through their own Defaults; ſo is his Word, yea the whole Book of God, a cauſe of Damnation unto them through their Incredulity*, &c. Furthermore, *Chriſt Jeſus, the Prophets, the Apoſtles,* Pag. 16.
and all the true Miniſters of his Word, yea every jot and tittle in the Holy Scripture have been, is, and ſhall be for evermore the Sauour of Life unto eternal Life, unto all thoſe whoſe Hearts God hath purified by true Faith, &c. *God of his mercy and ſpecial Favour towards them whom he hath appointed to everlaſting Salvation, hath ſo offered his Grace eſpecially, and they have received it ſo fruitfully, that altho' by reaſon of their ſinful living outwardly, they ſeemed before to have been the Children of Wrath and Perdition; yet now the Spirit of God mightily working in them, unto the obedience to God's Will and Commandments; they declare by their outward Deeds and Life, in the ſhewing of Mercy and Charity, which cannot come but of the Spirit of God, and his ſpecial Grace, that they are the undoubted Children of God, appointed to everlaſting Life*, &c.

For a further confirmation of this, 'tis ſaid, *The reaſonable and Godly, as they muſt certainly know and perſwade themſelves, that all Goodneſs, all Bounty, all Mercy, all Benefits, all Forgiveneſs of Sins, and whatſoever can be named good and profitable, either for the Body or for the Soul, do come only of God's Mercy and meer Favour, and not of themſelves.* So, &c. p. 199. we have thus: *It is the Holy Ghoſt, and no other thing, that doth quicken the Minds of Men, ſtirring up good and godly Motions in their Hearts, which are agreeable to the Will and Commandment of God; ſuch as otherwiſe of their own crooked and perverſe nature, they ſhould never have---- Man of his own Nature is carnal, corrupt, and naught, ſinful and diſobedient to God, without any ſpark of Goodneſs in him, without any vertuous* Part 2. p. 172.

or godly motion, only given to evil thoughts and wicked deeds; as for the works of the Spirit, the fruits of faith, charitable and good motions, if he have any at all in him, they proceed only of the holy ghost, who is the only worker of our sanctification, and maketh us new men in Jesus Christ. And page 219. *his power and wisdom compell us to take him for God Omnipotent, having all thing in his subjection, and will have none in Council with him, nor any to ask the reason of his doing, for he may do what liketh him, and none can resist him, for he worketh all things in his secret judgment, to his own pleasure, yea even the wicked to damnation, saith* Solomon.... David *would make answer for all, know ye, for surely even the Lord is God, he hath made us and not we our selves .... Not to us, O Lord! not to us, but to thy name give all the thanks, for thy loving mercy .... Verily the holy prophet* Esay *beareth record, and saith, O Lord, it is then of thy goodness that hath wrought all our works in us, not we our selves .... St.* Paul *bringeth in his belief, We be not, saith he, sufficient of our selves as of our selves once to think any thing; but all our ableness is of God's goodness, for he it is in whom we have all our being, our living and moving.* And pag. 228. *It is he that preventeth our will and disposeth us thereunto:* That is, as said before, Faith, Charity, and Repentance. And *p.* 229. *For without his secret and lively inspiration, can we not once so much as speak the name of our mediator... It is he that purgeth and purifieth the mind by his secret working .... He lighteth the heart,* &c. And p. 263. *We must beware and take heed, that we do in no wise think in our hearts, imagine or believe that we are able to repent aright, or to turn effectually unto the Lord by our own strength... For this cause although* Jeremiah *had said before, If thou return, O* Israel, *return unto me; yet afterwards he saith, Turn thou me, O Lord and I shall be turned,* &c.

Why should I longer insist upon this which is so full and so clear; let those that have a mind to know more of it read the First and Second Parts of the Homilies of the misery of Man, with the Homilies of Christ's Nativity, Passion, and Resurrection. The first on *Whitsunday*, the First, Second and Third part of that on *Rogation-week*; and the First part of that of Repentance. And as to the points of

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our Election, Vocation, Juſtification, Sanctification and Salvation, beſides the foreſaid, let them read the Firſt, Second and Third parts of the Homilies of Salvation and Faith. And out of all they ſhall find that there is an eternal and immutable predeſtination of certain Men unto eternal Life out of meer grace and free-mercy; and a paſſing by or reprobation of others to eternal Death out of Gods meer pleaſure. That there is no free-will or ſufficient grace communicated unto all men, whereby they may convert and ſave themſelves if they will; on the contrary that Man without the ſpecial help of Gods ſpirit, and grace is ſo weak that he can neither think any thing that is good, nor prepare his heart to ſeek for grace. That Chriſt dyed intentionally and effectually for none but the Elect, that Gods grace and ſpirit do always work effectually in the hearts of the Elect in the act of their Converſion, which they can never totally nor finally reſiſt, and that the ſame Elect do never, nor can wholly and finally fall from the ſtate of grace. In theſe Homilies which for the moſt part were compiled by the learned Martyr *Cranmer*, doth appear the ſpirit of our firſt Reformers to have been wholly for free-grace againſt free-will, or any thing of merit or ſtrength in man.

Another Authentick proof, of the Doctrine of the Church againſt *Arminianiſm* is taken out of a ſhort Catechiſm publiſhed in the time of good King *Edward 6th*. It was Compoſed by *John Ponet* Biſhop of *Wincheſter*, and before its publication was preſented to the King, who committed the peruſal thereof to ſome Biſhops and other learned men, who aſſured his Majeſty it agreed with Scripture and the Statutes of the Kingdom, whereupon by his ſpecial command it was not only Printed in Latine and Engliſh, in the Year 1553, The next after the firſt publiſhing of the 39 Articles: So that we may well look upon it as a perfect Comment on them, but he alſo prefixed his own Epiſtle, wherein he did command all School-maſters within the Kingdom, carefully and diligently to teach it in all their Schools: There in one of the Scholars anſwers to the Maſter, 'tis ſaid, *But as many as are in the faith ſtedfaſt were fore-choſen,*

predestinate and appointed to everlasting life before the world was made. And in another thus; *The first, principal and most proper cause of our justification and Salvation, is the goodness and love of God whereby he chose us for his before he made the world, after that he granted us to be called by the preaching of the Gospel of Jesus Christ, when the spirit of the Lord is poured into us by whose guidance and governance we be led to settle our trust in God... From the same spirit also cometh our sanctification, the love of God and our Neighbour, justice and uprightness of life, finally, whatsoever is in us or may be done of us honest, pure, true and good, that altogether springeth out of this most pleasant Rock, from this most plentiful fountain the goodness, love, choice and unchangeable purpose of God, he is the cause, the rest are the fruits and effects.... It is meant thereby that faith or rather trust alone, doth lay hand upon, understand and perceive our righteous making to be given us of God freely: That is to say, by no desert of our own, but by the free grace of the Almighty Father.... For not by the worthiness of our deservings were we either heretofore chosen or long ago saved; but by the only mercy of God and pure grace of Christ our Lord, whereby we were in him made to do these good works, that God hath appointed for us to walk in...* And fol. 68. *Immortality and blessed life, God hath provided for his chosen, before the foundation of the world was laid.*

To what hath been said, out of fol. 7, 8, 12. I shall add few words more. *The image of God in man by original sin and evil custom was so obscured, that man himself could not sufficiently understand the difference between good and bad, between just and unjust,* &c. And *from these and other actions of Christ two benefits do accrue unto us, one that whatsoever he did, he did it all for our profit; so that they are as much ours if so be we cleave fast to them with a firm and lively faith, as if we our selves had done them....*

Out of all this I made it appear *Arminian* Tenets to be contrary to the Doctrine of the Church, and upon occasion I shall be ready to make enlargements not only out of all the same Springs and Authentick Records; but out of others too, which now for brevities sake I do not mention, tho' they be considerable; however before I make an end of this

this point, I must not omit taking notice of the Catechism of Predestination or some certain Questions and Answers about that matter in opposition to *Arminianism*, and as a preservative against it when here it began to appear in the Year 1607, they were Licensed by Authority, and Printed by *Robert Barker*, which then were bound up and sold with the Bibles. I shall take notice only of three or four things in it, The answer to the question, *What is the reason why men do so much vary in matters of religion?* Is this, *Because they only believe the Gospel and Doctrine of Christ, which are ordained unto eternal life.* And to the next question, *Are not all ordained to eternal life?* The Answer is, *Some are vessels of wrath, ordained unto destruction, as others are vessels of mercy prepared to glory.* And to the question, *How standeth it with God's justice that some are appointed to damnation?* The Answer is, *Very well, because all men have in themselves sin which deserveth no less, and therefore the mercy of God is wonderful, in that he vouchsafed to save some of that sinful race, and to bring them to the knowledge of the truth.* And to the following question, *If God's ordinance and determination must of necessity take effect, then what need any man to care? For he that liveth well must needs be damned if he be thereunto ordained. And he that liveth ill, must needs be saved if he be thereunto appointed.* The answer is this, *Not so, for it is not possible that either the Elect should always be without care to do well, or that the Reprobate should have any will thereunto, for to have either good will, or good work is a testimony of the spirit of God, which is given to the Elect only; whereby faith is so wrought in them, that being grafted in Christ, they grow in holiness, to that glory whereunto they are appointed,* &c. And as to another question, *Cannot such perish, as at some time or other feel these, spiritual motions within themselves?* 'Tis answered, *It is not possible that they should, for as Gods purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once received.* If we had had the penning of these words, we could not have set them down otherwise than they are.

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Hence appeareth the ſweet and perfect harmony between theſe publick Records of the Faith and Religion of the Church of *England*; let thoſe that have a mind to look farther there into among the 39 Articles, to peruſe the *9th.* about Original Sin, the *11th.* of the Juſtification of Man, and the *18th.* of obtaining eternal Salvation only by the name of Chriſt; With Mr. *Roger*'s Expoſition upon every one of them, ſpecially the *17th.* about Predeſtination.

I hope we hitherto have out of Publick and Authentick Records, ſufficiently demonſtrated *Arminianiſm* to be contray to the Doctrine of the Church: We ought to take notice how theſe 39 Articles, Common-Prayer-Book, *&c.* were compiled before *Arminius* and his errors were heard of here, for I make no doubt but if they had been ſpread before, we ſhould have had other things more directly and poſitive againſt them: for certainly the ſpirit of the firſt Reformers was altogether for free-grace againſt free-will; wherefore to proſecute my Argument I now muſt ſhew how ſtrongly and generally *Arminianiſm* was oppoſed here when it firſt appeared: Which can more and more confirm it to be againſt the Doctrine of the Church. But this affordeth matter enough for another Chapter.

CHAP.

CHAP. XVI.

How Arminianiſm did meet with a ſtrong and general oppoſition here, when it began to appear.

HEre the ſparkles of that unhappy Fire, did at firſt (except once which I ſhall have occaſion to mention) break out in *Cambridge*, where one Doctor *Baroe* a Divinity Profeſſor, and one *Barret* in a Sermon of his, having publiſhed ſome *Arminian* Tenets, a ſpeedy courſe was taken to ſuppreſs it; for the Vice-Chancellor and Heads of the Univerſity-Colleges met together, and declared thoſe opinions to be innovations and contrary to the Doctrine of the Church profeſſed in that Univerſity. Whereupon they ſent up Doctor *Whitaker* and *Tindal*, two Members of their own, to Archbiſhop *Whitgift*, who forthwith called to him ſeveral learned and worthy Divines, amongſt whom were the then Biſhop of *London*, the Elect Biſhop of *Bangor*, and others in and about the City, and upon due Examination and Debate upon the matter, on the 20*th* of *November* 1595, drew up unanimouſly the 9 Articles, called the *Lambeth* Articles, wherein they alſo had the concurrence of the Archbiſhop of *York*, and of ſeveral Divines of that Province; which Articles are a ſentence paſt againſt *Arminianiſm*, as the fit and proper remedy for the Diſeaſe; the Antidote was ſpecifical, and compoſed againſt the Poyſon, which becauſe they are few, ſhort, and altogether to our purpoſe, I ſhall here ſet down in *Engliſh* as they were in Latin.

I. God

I. God from Eternity hath predestinated certain men unto life, certain men he hath reprobated to death.

II. The moving or sufficient cause of predestination unto life, is not the fore-sight of Faith, or of Perseverance, or of Good works, or of any thing that is in the persons predestinated; but only the good will and pleasure of God.

III. There is a predetermined and certain number of the predestinate, which can never be augmented nor diminished.

IV. Those who are not predestinated to Salvation, shall necessarily be damned for their sins.

V. A true living and justifying Faith, and the spirit of God justifying, is not extinguished, it falleth not away, or vanisheth not away in the Elect, either finally or totally.

VI. A Man truly faithful; that is, such a one, who is endued with a justifying Faith, is certain of the full assurance of Faith; of the remission of his sins, and of his everlasting Salvation by Christ.

VII. Saving grace is not given, is not communicated, is not granted to all men, by which they may be saved, if they will.

VIII. No Man can come unto Christ unless it shall be given him, and unless the Father shall draw him: And all Men are not drawn by the Father, that they may come to the Son.

IX. It is not in the will or power of any Man to be saved.

These

These Articles upon serious debate and mature deliberation, having been agreed on by the persons before named very Eminent and Considerable Men, were afterwards sent to the University of *Cambridge* by their Deputies, where they were received with the unanimous approbation of the whole University, with such success, that of the two Arminians, *Baroe* not long after left the University and went away, and *Barret* was forced solemnly to recant, which recantation was Registred. Thus a full stop was put to those Innovations; and since that time till *Laud*'s Faction got the upper-hand, this and no other contrary Doctrine was taught there as being the true Orthodox according to Scriptures and the Church of *England*'s; but since that time, the Party have done what they could to suppress and discredit it. Yet though sometimes truth be driven into corners, we doubt not but at last it will prevail notwithstanding the opposition of Men and Devils, as it happened in the case of *Arrianism*. An Heresie against the person of Christ, as *Arminianism* is against his grace: though to our great grief we see *Arrianism* revived in *Socinianism*, as *Pelagianism* is in *Arminianism*.

But we must go on in our design: In these 9 Articles we see the true Sence and Doctrine of the Church explained by those that by their office and learning are the fittest Interpreters thereof, so we may conclude that to be at that time the Doctrine of the Church which we have asserted. But we have farther proofs, which to bring in I must skip over some passages, but with an intent to make use of them in due place; the reason I have to do so, is because what I am going upon, carries along with it the stamp of Publick Authority and Influence, I mean the confession of Faith and Articles of the general Convocation of *Ireland* held in *Dublin* 1605; That is 20 years after the Articles of *Lambeth*. By the grace of God I shall here set down those Articles of that Convocation which are to our present purpose, and so shall begin with the Eleventh.

XI. God from all eternity did by his unchangaeble Counsel, ordain whatsoever in time should come to pass, yet so as no violence is offered to the wills of the reasonable Crea-

tures; and neither the liberty nor the contingency of the ſecond cauſes is taken away, but rather eſtabliſhed.

XII. By the ſame eternal Counſel, God hath predeſtinated ſome unto life, and reprobated ſome unto death, of both which there is a certain number known only to God, which can neither be increaſed nor diminiſhed.

XIII. Predeſtination unto life is the everlaſting purpoſe of God, whereby before the Foundations of the World were laid, he hath conſtantly decreed in his ſecret Council, to deliver from Curſe and Condemnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt unto everlaſting Salvation as veſſels made to honour.

XIV. The cauſe moving God to predeſtinate unto life, is not the fore-ſeeing of Faith, or Perſeverance, or of good works, or of any thing which is in the perſon predeſtinated; but only the good pleaſure of God himſelf, for all things being ordained for the manifeſtation of his glory, and his glory being to appear both in the works of his Mercy and his Juſtice: It ſeemed good to his heavenly wiſdom, to chuſe out a certain number, towards whom he would extend his undeſerved mercy, leaving the reſt to be ſpectacles of his Juſtice.

XV. Such as are predeſtinated unto life he called according unto God's purpoſe (his ſpirit working in due ſeaſon) and through grace they obey the calling, they be juſtified freely, they be made Sons of God by adoption; they be made like the image of his only begotten Son Jeſus Chriſt; they walk religiouſly in good works, and at length by God's mercy they attain to everlaſting felicity: But ſuch as are not predeſtinated to Salvation, ſhall finally be condemned for their ſins.

XXV. The condition of Man after the fall of *Adam*, is ſuch that he cannot turn and prepare himſelf by his own natural ſtrength and good works, to faith and calling upon God, wherefore

wherefore we have no power to do good works pleasant and acceptable unto God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

XXXII. None can come unto Christ unless it be given unto him, and unless the Father draw him, and all men are not so drawn by the Father, that they may come to the Son: Neither is there such a sufficient measure of grace vouchsafed unto every Man, whereby he is enabled to come to everlasting life.

XXXIII. All God's Elect are in their time inseparably united unto Christ, by the effectual and vital influence of the holy Ghost derived from him, as from the head unto every true member of his mystical Body; and being thus made one with Christ, they are regenerated and made partakers of him and of all his benefits.

XXXVII. By justfying Faith we understand not only the common belief of the Articles of Christian Religion, and a persuasion of the truth of God's word in general. But also a particular application of the promises of the Gospel to the comfort of our own souls; whereby we lay hold on Christ with all his benefits, having an earnest trust and confidence in God, that he will be merciful to us for his Sons sake; so that a true believer may be certain by the assurance of Faith, of the forgiveness of his sins. and of his everlasting Salvation by Christ.

XXXVIII. A true, lively, justifying Faith, and the sanctifying spirit of God is not extinguished, nor vanisheth away in the regenerate, either totally or finally.

The members that composed the Convocation which passed these Articles, were for the most part English Divines of great learning, who had made their studies in our Universities, true members of the Church; so that 'tis the same as if they had been agreed here, and the *Lambeth* Ar-

ti les were inſerted; withall we look upon the Church of *England* and *Ireland* to be but one and the ſame. The famous and for Piety and Learning eminent *James Uſher*, afterwards Primate of that Kingdom, was preſent at the Convocation and had a hand in penning the Articles which were approved of by King *James*, Licenſed and publiſhed here by Authority. Our 39 Articles agreed upon in the Reign of *Edward* the VI. by the Convocation in 1552, ſeveral years before Arminianiſm was broached and appeared abroad, could not be ſo plain and ſo full againſt it as are thoſe of *Lambeth* and of *Dublin*: For then the evil being broken out, a fit and proper remedy was applyed againſt it. Hence it is that in both we ſee thoſe Errors ſo clearly and fully condemned, that if we had been the Penmen thereof, we could not have drawn them otherwiſe than they are.

I muſt now return to my more ancient proofs, but not generally publick as this laſt, the firſt that broke the Ice, as far as I have read, upon theſe matters was one *Samuel Harſnet*, who upon the 27*th* of *October* 1584, having at *Paul*s Croſs preached a Sermon concerning thoſe points, his Sermon was cenſured and condemned, and he at laſt declared his ſorrow for it. The ground of the complaint was that he had preached contrary to Truth and to the Doctrine of the Church. About this time ſomething having appeared abroad to favour thoſe Errors; amongſt others one *Veron* did well handle the points in a Book called *A Fruitful Treatiſe of Predeſtination*, with the Apology for the ſame, againſt thoſe who appeared in *Cambridge*, and he Dedicated it to the Queen, and it was received with approbation and applauſe: But why ſhould I ſtand upon naming of perſons? Seeing all our firſt Reformers ſufficiently expreſſed their judgment in the 39 Articles, the Common-Prayer-Book and Homilies, which they compiled: So we muſt name Biſhop *Cranmer*, *Latimer*, *Hooper*, *Jewel*, *Ridley*, *Grindal*, and *Martyr*, *Bucer* (who though Foreigners were Divinity Profeſſors, one at *Oxford*, the other at *Cambridge*, and were made uſe of in the work of Reformation) *Tyndal*, *Friths*, *Barnes*, &c. and ſince that time *Edwin* Archbiſhop of *York*,

York, the Bishop of *Chichester* in 1576, *John Bridges*, Bishop of *Oxford*, *Babington* Bishop of *Worcester*, the fore-named *Whitgift* Archbishop of *Canterbury*, and *Hutton* of *York*. The Bishops of *London*, of *Bangor*, Dr. *Will. Whitaker*, and since that time *Perkins*, not excepting Mr. *Hooker*, and who not? Which it were too long to number, we can bring a List of 300 *English*, *Scotch* or *Irish*, yet most *English*, or thereabouts, with whom in the controverted points agreed all the Considerable and Eminent Instruments of Reformation as others beyond the Seas, *Zuinglius*, *Luther*, *Calvin*, *Beza*, *Bullinger*, *Zanchius*, *Piscator*, *Chamierus*, *Pareus*, *Vrsinus*, *Junius*, *Molinæus*, *Rivetus*, *Gomarus*, *Scultetus*, *Macovius*, &c.

But we must not go abroad, we have enough at home to carry on the argument, which I shall reduce within the time of King *James*'s Reign, and maybe go little after: Every one may know he was a learned Prince, and a true *England* Churchman, during his life the *Arminian* Sect durst not appear here at least publickly: For a Sermon in the year 1616 having been preached at *Royston* before the King, concerning points of *Arminianism*, a recantation was imposed upon Mr. *Sympson*, who had preached it, and he recanted; and about six years after at *Oxford*, one Mr. *Gabriel Bridges* having in the University Church preached a Sermon against the absolute Decree of Predestination, he was accused for preaching contrary to Truth, and to the Articles of Religion established in the Kingdom, and was ordered to maintain in the Schools the contrary of what he had preached in the Pulpit, which he did.

Now we will come to a Royal Evidence, and that is King *James* in his own writings; at the conference at *Hampton-Court* about predestination, he delared against the *Arminian* opinion, and was approved and applauded by all present: He said how Predestination and Election depend not upon any qualities actions or works of Man, which are mutable, but upon God's Eternal and Immutable Decree and Purpose: And before we leave off, we shall by the grace of God shew his judgment about *Arminius* and his Errors. First he calls *Arminius a seditious and Heretical Preacher*; *an Enemy of God*; *the first in our age that infected* Leyden *with Heresie*, *a man*

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whom all the Reformed Churches of Germany *had with open mouth complained of.* And we shall see what he saith of his Followers. But let us see something of what he writes against his and their opinions.

(a) Meditation on the Lord's Prayer.

As to Predestination he expresseth thus much: *God hath two wills, a revealed will towards us, and that will is here understood; he hath also a secret will in his eternal Counsel, whereby all things are governed, and in the end, made over to turn to his glory; oftentimes drawing good effects out of bad causes, and light out of darkness, to the fullfilling either of his mercy or his justice,* &c. *The first Article of the Apostles Creed teacheth us that God is Almighty, however* Vorstius *and the* Arminians *think to rob him of his eternal Decree and secret Will, making things to be done in this world whether he will or not.* And in his Declaration against *Vorstius*, he saith, (*b*) *We do not doubt but that their Ambassadors,* of Holland, *which were with us about two years since, did inform them of a fore-warning, that we wished the said Ambassadors to make unto them in our name, to beware in time of Seditious and Heretical Preachers, and not to suffer any such to creep into their State. Our principal meaning was of* Arminius, *who though himself were lately dead, yet had he left too many of his disciples behind him,* which he mentioneth in what he addeth. *We had well hoped, that the corrupt seed which that Enemy of God,* Arminius, *did sow amongst you some few years since, (whose disciples and followers are yet too bold and frequent within your Dominions) had given you a sufficient warning afterwards to take heed of such infected persons; seeing your own Countrymen already divided into factions upon this occasion, a matter so opposite to unity (which is indeed the only prop and safety of your State next under God) as of necessity, it must by little and little bring you to utter ruin, if wisely you do not provide against in; and that in time.*

(b) Protestatio Antivorstiana.

As to the point of *free will* and effectual grace, he expresseth his mind thus: *The only way for enabling us for to do it,* (namely the will of God) *is by our earnest prayer to God, that he will enable us to do it, according to that of St.* Austin *da domine quod jubes, & jube quod vis.* And upon the petition against temptation, *and lead us not into temptation, the* Arminians, *cannot but mistake the frame of this petition, for I*

Meditation on the Lord's Prayer.

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am sure they won'd have it, and suffer us not to be led into temptation, &c. *St.* Austin *is the best decider of this question, to whom I refer my self.* And indeed he quoteth in the Margin of his Books *de Prædestinatione Sanctorum*, and *de Dono Perseverantiæ, contra Pelagianos & passim alibi*, this is a proof of what I asserted in another Chapter, how our doctrine about these points is the same with that Doctors of the Church. In the same Book of his Meditation on the Lord's Prayer, that King says, *It is enough for us to know that* Adam *by his fall lost his free-will, both to himself and all his posterity, so as the best of us all, hath not one good thought in him, except it come from God, who draws by his effectual grace out of that tainted and corrupt lump, whom he pleaseth, for the work of his mercy.* And elsewhere he declareth thus. (a) *The nature of man, through the transgression of our first parents, hath lost free-will, and retaineth not now any shadow thereof, saving an inclination to evil, those only excepted whom God of his meer grace, hath sanctified and purged from this original leprosie.* (a) Protest. Antivorst.

For *certainty* of salvation and *perseverance* against the Apostasy and falling away of true Believers, his mind he declareth thus. (b) *About the same time one* Bertius *a Scholar of the late* Arminius, *(who was the first in our age that infected* Leyden *with Heresie) was so impudent as to send a letter unto the Archbishop of* Canterbury, *with a Book intituled* de Apostasia Sanctorum; *And not thinking it enough to own the sending of such a Book (the Title whereof only were enough to make it worthy to be burnt) he was moreover so shameless as to maintain in his Letter to the Archbishop, that his Doctrine contained in his Book,* (c) *agreed with the Doctrine of the Church of* England. *Let the Church of Christ then judge whether it was not high time for us to be stir our selves? when as this gangren had not only taken hold amongst our near neighbours, so as* non solum paries proximus jam ardebat, *not only the next house was on fire, but it also did begin to creep into the bowels of our own Kingdom.* O the care care of a Prince, Nursing-father to the Church, never enough to be commended, would to God the like was now taken to oppose *Socinianism* as was then to prevent the coming in of *Arminianism.* But that Prince goes on thus: *It is true that it was our unhappiness not to hear of this* Arminius, *before he was dead,* (b) Protest. Antivorst. (c) Our *Arminians* are this man's Disciples.

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See how all Proteſtant Churches oppoſed Arminianiſm.

and that all the reformed Churches of Germany, *had with open mouth complained of him: but as ſoon as we heard of that diſtraction in your State, which after his death he left behind him, we did not fail taking the opportunity (when your laſt Extraordinary Ambaſſadors were here with us) to uſe ſome ſuch ſpeeches unto them concerning this matter, as we thought fitteſt for the good of your ſtate, and which we doubt not but they have faithfully reported unto you, for what need we make any queſtion of the arrogancy of theſe Hereticks, or rather Atheiſtical Sectaries amongſt you, when one of them at this preſent remaining in your Town of* Leyden, *hath not only preſumed to publiſh of late a blaſphemous book of the Apoſtaſie of Saints, but hath beſides been ſo impudent as to ſend the other day, a Copy thereof as a godly preſent to our Archbiſhop of* Canterbury, *together with a Letter wherein he is not aſhamed (as alſo in his Book) to lye ſo groſly as to avow that his hereſies contained in the ſame Book do agree with the Religion and Profeſſion of the Church of* England. *For theſe reaſons therefore have we cauſe enough very heartily to requeſt you to root out with ſpeed, thoſe Hereſies and Schiſms, which are beginning to bud forth amongſt you, which if you ſuffer to go on any longer, you cannot expect any other iſſue thereof than the curſe of God, infamy throughout all Reformed Churches, a perpetual rent and diſtraction in the whole Body of your State.* And all this was his Majeſties ſpecial order, backed with the earneſt and frequent ſollicitations of his Ambaſſador in *Holland*, where they have been ſince ſo ſenſible of the ſpirit of that Party, that though they have given them an indulgence, yet are not admitted to have a hand in the Government.

Hence it clearly appeareth how earneſt that Prince was to have *Arminianiſm* ſuppreſſed, and what opinion that wiſe and learned King who had ſtudied the points, had of their Errors which he calleth Hereſies and Schiſms, and them Hereticks and Atheiſtical Sectaries, ſpecially upon the occaſion of *Bertius* his Book, the title whereof he ſaith makes it deſerves to be burnt; he calls it a blaſphemous book, and by his Ambaſſador ſaith to the *States, not to ſuffer the followers of* Arminius *to make their actions an example for them to proclaim to the world that wicked doctrine of the Apoſtaſie of Saints.*

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And as herein we see that King's opinion about *Arminian* Tenets, so by him we are informed how false it is to say that they agree with the Doctrine of the Church of *England*, which after him, we may speak to the *Arminians*, that to say *Arminian* Heresies agree with the Doctrine of our Church is a gross and impudent lye, and that King knew very well what is the Doctrine of the Church of *England*; and a third thing we learn hence is, the dangers that arise from this kind of Doctrine, in three particulars. *First*, The Curse of God. *Secondly*, Infamy throughout all Reformed Churches. *Thirdly*, A perpetual rent and distraction in the whole body of the State, where it is tolerated, for *Arminius* left behind him a great distraction in the state, out of which considerations we see that King took a good resolution; when he saith, it was high time to bestir our selves, when as this Gangrene had not only taken hold on our neareſt neighbours, but did also begin to creep into the Bowels of our own Kingdom. *Arminian* Opinions he compareth to a Gangrene, but he is not satisfied to take good Counsel himself, but he also gives it to the *Hollanders*; therefore for these respects, saith he, we have cause enough very heartily to request you to root out with speed these Heresies and Schisms which are beginning to bud forth amongst you. We must not omit giving the King the due commendation he deserveth for the pains he took to write against *Vorstius*.

After all this, let *Arminians* for shame leave off the Plea that their Errors are the Doctrine of our Church, which is as true and no more than when Papists do pretend their Religion to be the true Apostolical Faith, even in those Articles that are so contrary to it; but further to shew how perswaded King *James* was of the mischief of those unsound opinions, he was very active in suppressing them, to prevent those evil consequences that might happen thereby, and this not only at home but also abroad, upon this account he did write to the States general, and ordered his Ambassador there to be instant and to follow the business close; and we may say, the meeting of the general Synod of *Dort*, is in a high degree, due to the King's earnest solicitations:

licitations: So to encourage and countenance it, he ſent thither Divines from hence, whereof Dr. *Field*, Biſhop of *Landaff* was the chief, Dr. *Davenant* afterwards Biſhop of *Salisbury*, Dr *Hall* was there at firſt, but upon account of indiſpoſition of health he came back, Dr. *Ward*, Dr. *Goad* and *Balcanquall* inſtead of Dr. *Hall*, in all they were five who ſigned the Acts of the Synod, of Condemnation of *Arminianiſm*.

(*a*) Expoſition on the Creed. (*b*) Certainty of Salvation againſt Dr. *Biſhop*. (*c*) Anſwer to the *Rhemiſh* Teſtam. on Rom. 8. (*d*) Of the Church *lib.* 1. *cap.* 3. and *cap.* 17. and in his Digreſ. 41 and 43. (*e*) Reply to *Fiſher*. (*f*) *De ſcript. & Eccleſ. Theſ.* 4. (*g*) Diſcouſe of Juſtification.

We have more witneſſes to bring in, if we would, but we want them not, though they be men of note, but what need bringing in particular men after the whole body have declared againſt our and the truths Adverſaries: We might bring in (*a*) Dr. *Babington* Biſhop of *Worceſter*, (*b*) Dr. *Abbot* Biſhop of *Salisbury*, (*c*) Dr. *Fulke*, (*d*) Dr. *Field*, (*e*) Dr. *White*, (*f*) Dr. *Reynolds*, though ſome may happen to except againſt him, yet what he ſaith in the quoted place is approved by the fore-named Dean of *Carliſle*, Dr. *White*. Nay in this caſe we have for us (*g*) *Hooker*, with ſome a man without exception, all whoſe evidence is much to our purpoſe, but to quote all their words it were too long after ſo many other Quotations, yet they who have a mind and leiſure may peruſe them as quoted in the Margin.

So then during K. *James*'s time *Arminianiſm* had nothing to do here, and continued ſo in *Charles* Reign, till *Laud* came into favour and was made Archbiſhop, and yet at firſt thoſe Errors were ill lookt upon, for Mr. *Richard Mountague* in his *Appeal*, having written for *Arminianiſm*, his Book was anſwered by five or ſix of the moſt conſiderable men in the Nation, all agreeing he had departed from the Doctrine of the Church; he was thrice about it before the Parliament, and his Book condemned as contrary to the Articles of the Church. Under his Hand and Seal he renounced his Errors in a letter of his written to the Archbiſhop of *Canterbury*, he thought he ſtood in need of a Pardon, which King *Charles* gave him for all his writings, and at laſt called in his Book as the great occaſion of many unneceſſary troubles. After him, Dr. *Thomas Jackſon* came upon the Stage, but for thoſe *Arminian* Books of his, was cenſured in Parliament, and excepted againſt by the Convocation and in the following Parlia-

Parliaments, Complaints even by some of the best Sons of the Church were made against those Innovations and Errors in Doctrine, under the name and notion of *Arminianism*: Yet under the favour of Bishop *Laud* and his Faction being encouraged with Protection and Preferments, got much ground and corrupted many members of the Clergy, who became rotten branches of a sound and wholesome tree, yet for all the violent stream, some had the courage and zeal to appear in writing against it, though they smarted for it, they charged *Arminians* of being favourers and maintainers of Popery; of renouncing the Doctrine of the Church of *England*, of being pestilent Hereticks, Enemies of God and of his grace, for the most part licentious, proud, vicious and bitter Enemies to the practical power of godliness, whereof some turned Papists, Innovators, and disturbers of the Peace of both Church and State: And any impartial Reader that will take the pains to read some of those Books may find the charge well proved.

Indeed the serious consideration of these things, doth afford matter for sad thoughts, and sufficient cause of grief to those who love the glory of God, and the good of his Church, after so much pains taken by the first instruments of our Reformation to remove abuses in Doctrine, and bring things into the true Primitive Channel, who left us Articles and other Works in writing, according to the true Apostolical Doctrine contained in the word of God, believed and professed by the Orthodox Primitive Church, which these first Reformers sealed with their own Blood; for they were *Martyrs* not only for refusing to joyn with the Church of *Rome* in her Idolatry, but also for the testimony of the grace of God in Christ to exclude all humane help, power, strength, abilities from working our Salvation by means of any dispositions, free-will, improvement of graces and merits of our own; these things they laid down their lives for, and to maintain that our whole Salvation comes from the free grace of God alone, and from nothing at all of our own. For to believe one is and may be saved by his own merits and workings, or by those of another, or even in part through grace, and in part through our care and endeavours,

in the bottom 'tis all one, for thereby Salvation is divided between God and Man, when God alone will be owned to be the ſole Author and Finiſher of it; Well, thoſe directions for our Faith left by thoſe eminent inſtruments of Reformation were (*b*) ſubſcribed by thoſe who in and about the time I mentioned before embraced and promoted *Arminianiſm*, and by thoſe who now own it, in as much as they could wreſting the Senſe of thoſe, thus doing what they could or can to poiſon the very Springs. But let them do their worſt, the Truth and meaning of thoſe Rules of our Faith is ſtill the ſame; but they are bad Children of a good Mother, from whoſe Counſels and Directions they are degenerated, and about things in Queſtion apoſtatized: So that in this reſpect they have cruelly divided, rent, and torn Mother-Church; which, if we ſhould look only into that rotten part of it, we might well ſay of it, with the Prophet, (*i*) *How is the faithful City become an Harlot?* and apply to it what is ſpoken of the Church of *Sardis*, *I know thy works, that thou haſt a name, that thou liveſt, and art dead: be watchful, and ſtrengthen the things which remain, that are ready to die.* Thou haſt the name of the Church of *England*, but thou art not, as to that thou art dead, thou art ſuch only in a Shew: Soundneſs in Matters of Grace is one of the Vitals of true Religion, and of a true Church: There are ſome things remaining in thee, thou art not altogether *Pelagian*, thou art not a thorough-paced *Papiſt*, thou minceſt the Matter, and owneſt ſomething of Grace; but have a care, for thoſe things are ready to die, if they be not ſtrengthned.

(*b*) Dr Abbot Biſhop of Salisbury, in his Diſcourſe *De Perſeverantia Sanct.* in the Epiſtle dedicated to King *Charles* the firſt then Prince of *Wales*, complaineth of ſome of our Divines that, following the by-paths of *Arminius*, *Dogmata etiam nunc deſtruunt articulos Religionis, quos prius propria manu confirmarunt.* They deſtroy'd thoſe very Articles of Religion which they had ſubſcribed before.

(*i*) Iſa. 1. 21.

(*k*) Rev. 3. 1, 2.

Though the Corruption in theſe points of Grace be very Epidemical, and too far ſpread amongſt thoſe who pretend to be the Sons of the Church: Yet Thanks be to God, all are not infected; all along there have been, and ſtill are, ſome who receive the Mother's Counſel, and follow her Directions, in the ſame ſenſe and meaning thereof, and continue obedient Children, which others do not: For by what I already ſaid, it doth appear, how *Arminianiſm*, far from being the Doctrine of the Church, as conſtituted in the beginning of Reformation, and long after, is contrary to, and condemned by it. One thing more I ſhall add,

add, to shew, as I said but just now, that for all the great and general Corruption crept amongst the Members in those and late Days. There are, and have been, some eminent Members of the Church not ashamed of the Truth, nor afraid to own it: And for the truth of this I appeal to the Author *Anonymus*, and nameless, of the Book called, *Several Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of England.* His Evidence must be the more received, that he is no favourer of Dissenters, but declares himself an Enemy to them, and to *Puritans*, in that he most undecently traduces the Chaplain for a Fool, and doth ridicule him to such a height, as if he wanted common Sense and Reason, and could speak nothing but Nonsence for himself.

Well, he saith thus, *P. D.* for he makes himself the Protestant Divine: *(a) Very wonderful Proofs; as though many of our Church against the Puritan Party, had not been inclined to Calvinism in the point of Predestination, specially in that moderate way wherein* R. Abbot *asserted it; as though it were not possible for Men to be zealous for our Liturgy and Ceremonies, if they held the Doctrine of Election and Perseverance. But we do not want those of the highest Order in our Church at this day, who are eminent for Learning and Piety, and Zeal for the Church, who would take it very ill from* T. G. *upon the account of those Opinions, to be thought Enemies of the Church of* England, *as the Puritans were.* So that although that Truth of late Years was much opposed and abused, God never left it without Witnesses. Here, besides the eminent Doctors and Prelates we named before. Amongst those that have successfully taken great pains in *Latin* to vindicate this Truth, we must reckon Dr. *Ames* and Dr. *Twysse*, and beyond Sea *Peter Molinæus*, in his *Abdoms Arminianismi*, *Wedelius's Arcana Arminianismi*, with the Acts of the Synod of *Dort*, &c. All which, as to matter of Fact, as of right, do give impartial and reasonable Readers, a full satisfaction.

(a) Pag. 76. at the latter end.

In the mean time, seeing Matters of Grace are Fundamental to our Salvation, we are highly concerned to mind them. Let this Question be put to any, or to every Man, Would you go into Heaven, or into Hell? I think there is none

none so desperately wicked, but that if the thing depended upon a Wish, without wavering he would answer, Into Heaven. Then, if he hath the least sparkle of Reason, he must grant, he cannot go without a Way, and a Guide to lead him thorough; for the Way is thorny, and full of Difficulties. In the choice of a Guide let him come to this *Dilemma*, chuse either God or Man: Surely he may easily determine, I had rather to trust to God than to Man. About Means and Ways the *Arminian* saith, if you have a mind, you can go to Heaven; you have within you a sufficient Grace and Light to carry you thither; you have a free Will, you can go if you please; for you can repent, believe, make a good use of Means, and persevere if you will. But on the other side, let us hear what God saith: Thou canst not see, for thou art blind; thou canst not hear, for thou art deaf; thou canst not speak, for thou art dumb; thou canst not walk, for thou art impotent and lame; thou canst not move, because thou art dead. In prosecuting of this Argument, I shall not do as *Arminians*, who frame in their Heads some pretty and pleasant Notions, and deliver them in as plausible a manner as they can, and take us to be so credulous as to take their bare Word for it, without any Scripture Proofs. But first, in general we say, in matters of temporal Deliverance or Salvation, much more as to eternal Salvation, God reserveth it only to himself: For, (*a*) *Salvation belongeth unto the Lord*; and (*b*) *Salvation is of the Lord*; and (*c*) *Salvation will God appoint*; for (*d*) *he hath raised up an Horn of Salvation for us*. We know who said, (*e*) *The Salvation of the Righteous is of the Lord*; and (*f*) *the Gift of God is eternal Life*; which is the same with Salvaion: That is a Gift of God, not a Word of Man in it. God is the only Physician of the Soul; that is his Right and Property, which no Man may invade or encroach upon, without making himself liable to the Curse of God.

(*a*) Psal. 3. 8.
(*b*) Jon. 2. 9.
(*c*) Isa. 26. 1.
(*d*) Luk. 1. 69.
(*e*) Psal. 37. 39.
(*f*) Rom. 6. 23.

But let us come to Particulars. I need not to prove a thing granted, that there is Blindness, Darkness and Ignorance in the Mind; Hardness, Stubbornness and Deadness in the Heart, with Perverseness and Rebelliousness in the Affecti-

Affections: But I am to shew how to cure these is the proper Work of God. (g) *God*, and no Man, *gives us understanding to know his Testimonies*; and when he is pleased to (h) *give us understanding we shall live.* Thus Christ (i) *opened the understanding of his Disciples, that they might understand the Scriptures*: 'Tis (k) *the Lord, and none else, that openeth the Eyes of the blind, and raiseth them that are bowed down.* Here also he upholdeth, and strengthneth the weak: (l) *The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.* Here is a Promise and a Remedy for the deaf, as for the blind: Not only so, but he will be a Guide to the Blind: *And I will bring the blind by a way that they knew not; I will lead them in the Paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them.* I know this may also be understood of Miracles by our Saviour wrought on the Bodies; but it is chiefly meant of the spiritual Cures upon the Souls of Men: 'Tis not so much of the Eyes of the Body, but as St. *Paul* explains it, (m) *the eyes of your understanding being enlightened.* To this relateth the *Eye-Salve* by the Lord Jesus, mentioned in Scripture, who in the same place offereth poor Sinners Riches, Raiment, and Eye-Salve. (n) *I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine Eyes with Eye-Salve, that thou mayest see.* So then, no Remedy but in God for the blindness of our Understanding; for God alone can give the Spirit of Power, and of true, and of a *sound Mind and understanding in all things.*

(g) Psal. 119. 125.
(h) v. 144.
(i) Luk. 24. 45.
(k) Psal. 146. 8.
(l) Isa. 35. 5.
Chap. 42. 16.
(m) *Ephes.* 1. 18.
(n) Rev. 3. 18.
2 Tim. 1. 7.
Chap. 2. 7.

As for the Heart, God is also the sole Physician thereof; (o) *God doth prepare it*, and *causeth it to hear his Name.* Take notice of God's working upon the Heart: (p) *I will put my Fear in their Hearts, that they shall not depart from me; and I will give them one heart and one way, that they shall fear me for ever.* Moreover, *I will put my Law in their inward parts, and write it in their Hearts.* And by the Mouth of *Moses* God promiseth, (q) *And the Lord thy God will circumcise thine Heart, and the Heart of thy Seed.* But God goeth beyond, for

(o) Psal. 10. 17. and 86. 11.
(p) Jer. 32. 39. 40. and chap. 24. 7. & chap. 31. 33.
(q) Deut. 30. 6.

for he gives a new Heart, and a new Spirit; (a) *and I will give them one Heart, and I will put a new ſpirit within you, and I will take the ſtony heart out of their fleſh, and will give them an Heart of fleſh, that they may walk in my Statutes, and keep mine Ordinances, and do them.* God, and none elſe, muſt give, or elſe we cannot have it. See how poſitive and full (a) Ezek. 11. 19. 36.

(b) Deut. 29. 4. *Moſes* is upon this; *Yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear unto this day.* They had it not becauſe God had not given it; it did not depend upon their free Will to have it, for then they had not wanted it. God renewеth, changeth, and reſtraineth the Heart; (c) *I will not let them pollute my holy name any more;* And when it is wounded and (d) *broken, he healeth it, and bindeth up the wound.* And when 'tis in a good Frame, he doth (e) *ſtabliſh it unblameable in holineſs before God*; he *ſtrengtheneth it.* Out of theſe, and many more Texts which we omit, appeareth the abſolute power, diſpoſal of, and ruling, which God hath over the Heart: How can, after this, *Arminians* deny it? when they ſay, 'tis free to obey or diſobey, to reject or receive that which God offereth; in few Words, to diſappoint God, and do what it will in ſpite of God: Is not this to make a God of it? To this I add, we cannot ſo much as mind or attend unto the Word of God preached, except he be pleaſed to open our Hearts, as he did that of (f) *Lydia.*

(c) Ezec. 39. 7.
(d) Pſal 147. 3.
(e) 1 Theſ. 3. 13. Pſal. 27. 14. and Pſal. 31. 24.
(f) Acts 16. 14.

As to our Lameneſs and Impotency to walk in God's ways, we muſt depend only upon God to be cured of it. Wherefore *David* doth beſeech him, *to order his ſteps,* (g) *to ſhew him his ways, to teach him his paths, to lead him in his truth, and to to teach him.* And God ſaith, (h) *I taught Ephraim alſo to go, taking them by their Arms:* For they could not go of themſelves, they wanted a Guide and a Helper: (i) *For the way of man is not in himſelf, he cannot direct his ſteps.* (k) 'Tis *God's right hand that upholdeth us:* Than every thing elſe conducing to our Salvation God doth it for us; (l) *he teaches us to do his will*; he draws and turns us when we go aſtray, when we are dull, ſlow, and weak he quickeneth us. How many times doth *David* in that 119th. *Pſalm*, pray God to quicken him in his ways, in his Righteouſneſs? *&c.* but the great

(g) Pſal. 25. 4, 5.
(h) Hoſ. 11. 3.
(i) Jer. 10. 23.
(k) Pſal. 63. 8.
(l) Pſal. 143. 10.

great Work is to (*) *quicken us when we were dead in treſpaſſes and ſins.* (*) Epheſ. 2.

Let us in very few words with admiration and thankfulneſs take notice of God's way and method in his gracious actings for us. Firſt, He begins and prepares, (*a*) *Prepare the way, take up the ſtumblingblock out of the way of my people,* then (*b*) *he works in and for us,* afterwards he (*c*) *ſtrengthneth that which he hath wrought for us,* (*d*) he (*e*) *ſuſtaineth* and (*f*) *upholdeth,* (*g*) *he performeth all things for us.* But God is not content to do ſo, he alſo (*h*) *doth perfect that which concerns us,* and as the Apoſtle ſaith, he (*i*) *makes us perfect in every good work to do his will, working in us that which is well pleaſing in his ſight.* St. *Peter* is full upon the matter, he prayes God to *perfect, ſtabliſh, ſtrengthen and to ſettle* believers. In a word, God, ſaith *David,* is the *God of our ſalvation, from whom we receive bleſſing and righteouſneſs.* I muſt not omit that admirable Text wherein God promiſeth to plant the Goſpel, which is concluded thus. (*l*) *And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dryed up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done it.* God alone hath done it all.

(*a*) Iſai. 57. 14. (*b*) Chap. 26. 12. (*c*) Pſal. 68. 28. (*d*) Pſal. 3. 5. (*e*) 145. 14. (*f*) Pſal. 57. 2. (*g*) Pſal. 138. 8. (*h*) Heb. 13. 21. (*i*) 1 Pet. 5. 10. (*k*) Pſal. 24. 5. (*l*) Ezech. 17. 24.

To conclude theſe Evidences; it muſt be granted how without faith and repentance we cannot be ſaved, but with them we ſhall ſurely be: For the ſubſtance and declaration of the Goſpel is *repent and believe.* Now 'tis eaſie out of Scripture to ſhew how both repentance and faith do not depend upon the will and power of man, but they are the gift of God. As for repentance 'tis clear: *Jeſus hath God exalted with his right hand, to be a prince and a ſaviour, for to give repentance to Iſrael and forgiveneſs of ſins.* Repentance and forgiveneſs of ſins which go together, are not in the power of any man, but God alone can give it, which in another place is confirmed, (*m*) *If God peradventure will give them,* that is men, *repentance.* And as repentance is meerly a gift of God, ſo is faith, if we muſt believe. St. *Paul,* (*n*) *For by grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.* Our ſalvation here is not attributed to free-will or any thing of our own.

Acts 5. 31.

(*m*) 2 Tim. 2. 25.

(*n*) Epheſ. 2. 8.

The Apostle is not satisfied to say *by grace ye are saved through Faith*, but he excludes himself and all, *and that not of ourselves*, but that Faith which is the Instrument whereby Christ is received and applyed is a gift of God, not of Nature or any Parts, Abilities or Free-will in us. And another Apostle comfirms it very much with a general rule he gives how not only the gift of Faith, but (*a*) *every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* We must not look for any grace to grow here below, no such thing to be found upon Earth, but what doth originally come from Heaven: We must not seek for any in Man, in any faculty of his Soul which is a bondslave of sin, and naturally dead in sin till God hath been pleased to quicken it. (*b*) *The end of our faith*, saith an Apostle, *is our salvation.* And *Jesus* (*c*) saith another, *is the Author and finisher of our faith.* Thus our whole Salvation comes from Christ alone exclusively to any man.

(*a*) Jam. 1. 17.

(*b*) 1 Pet. 1. 9.

(*c*) Heb. 12. 2.

This work I thought fit to conclude with the several Proofs drawn out of Scripture, to shew how our Salvation not only as to the general, but also as to particulars in every part and degree thereof doth wholly and only depend upon God; and in case there be any good in or done by us, we must own God to be the Author of it, through the immediate and effectual working of his holy Spirit: to trust upon himself or in any thing in himself, (*d*) 'Tis *to trust upon the staff of a bruised reed, on which if a man lean, it will go into his hand and pierce it.* To seek for salvation and power to repent and believe within himself, in his Mind, in his Will, in his Heart, it is (*e*) *to seek the living amongst the dead.* By God's command we are (*f*) *come out of the* Roman *Babylon*, if we are *God's people*; so that except we have a mind again to be partakers of her sins, and so to receive of her Plagues, we must return thither no more. When God had brought his people out of *Egypt*, by the mouth of *Moses*, he gave this command, (*g*) *Ye shall hence forth return no more that way.* This command is addressed to and concerns us; for we know *Rome* is the great City, (*h*) which spiritually is called *Egypt* and *Sodom* too. 'Tis called *Babylon* by reason of her Idolatry, *Egypt* upon the account of slavery, and *Sodom* for her

(*d*) 2 Kings 18. 21.

(*e*) Luk. 24. 5.

(*f*) Rev. 18. 4.

(*g*) Deut. 17. 16.

(*h*) Rev. 17. 8.

her abominable wickedness, thence God hath graciously brought us out, why should we like some of the Children of *Israel* or *Lot*'s Wife, incline and desire to return thither? we read as of the sin of the punishment of those that did so, for their carcases fell in the wilderness, and the Woman became a Pillar of Salt, which we are commanded *to remember*. Luk. 17. 32.

Now I say, that the *Arminian* Errors do lead men back into the Church of *Rome*, I hope I sufficiently demonstrated how in these matters of grace they joyn hands and agree together against us, that when *Arminianism* began to settle here, a design was carried on to meet with and be reconciled to that *See*. If then we be not willing to return to it again, we must avoid falling into the way that leadeth to it, to escape the danger. These points about grace are not indifferent and inconsiderable, but of the highest nature and concernment that can be, for our eternal Salvation doth wholly depend upon God's free-grace, I mean our Election, Vocation, Faith, Repentance, Conversion, Justification, Sanctification and at last Glorification: These are such fundamental truths as no Martyr can lay down his life upon a better account; wherefore no man ought to be ashamed or afraid to own and suffer for, if called to it. But self-denyal is a hard thing to be obtained, and self-love so deeply rooted in man's corrupt heart, that they will not part with boastings, they are pleased with the thoughts of their own worthiness, and are fond of an imaginary power and abilities which they fansie to be in themselves, instead of giving God the glory. *Yet, O Lord, to thee belong honour and righteousness, but to man nothing but shame and confusion of face.* Dan. 9. 7.

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